NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

VOLUME VI.---NO. 52. NEW-YORK, THURSDAY, MAY 28, 1846. WHOLE NUMBER 312.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

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☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

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H. M. HENRY, PRINTER.

Selections.

From the Washington Union Extra, May 11.

THE PRESIDENT'S MESSAGE.

To the Senate and House of Representatives:

The existing state of the relations between the United States and Mexico, renders it proper that I should bring the subject to the consideration of Congress. In my message at the commencement of your present session, the state of these relations, the causes which led to the suspension of diplomatic intercourse between the two countries in March, 1845, and the long-continued and unredressed wrongs and injuries committed by the Mexican Government on citizens of the United States in their persons and property were briefly set forth.

As the facts and opinions which were then laid before you were carefully considered, I cannot better express my present convictions of the condition of affairs up to that time, than by referring you to that communication.

The strong desire to establish peace with Mexico, on liberal and honorable terms, and the readiness of this Government to regulate and adjust our boundary, and other causes of difference with that power, on such fair and equitable principles as would lead to permanent relations of the most friendly nature, induced me in September last to seek the re-opening of diplomatic relations between the two countries. Every measure adopted on our part had for its object the furtherance of these desired results.

In communicating to Congress a succinct statement of the injuries which we had suffered from Mexico, and which have been accumulating during a period of more than twenty years, every expression that could tend to inflame the people of Mexico, or defeat, or delay a pacific result, was carefully avoided. An envoy of the United States repaired to Mexico with full powers to adjust every existing difference. But though present on the Mexican soil by agreement between the two Governments, invested with full powers, and bearing evidence of the most friendly dispositions, his mission has been unavailing. The Mexican Government not only refused to receive him, or listen to his propositions, but, after a long-continued series of menaces, have at last invaded our territory, and shed the blood of our fellow-citizens on our own soil.

It now becomes my duty to state more in detail the origin, progress, and failure of that mission. In pursuance of the instructions given in September last, an inquiry was made, on the thirteenth of October, in 1845, in the most friendly terms, through our Consul in Mexico, of the Minister of Foreign Affairs, whether the Mexican Government "would receive an envoy from the United States entrusted with full powers to adjust all the questions in dispute between the two Governments;" with the assurance that "should the answer be in the affirmative, such an envoy would be immediately dispatched to Mexico."

The Mexican Minister, on the fifteenth of October, gave an affirmative answer to this inquiry, requesting, at the same time, that our naval force at Vera Cruz might be withdrawn, lest its continued presence might assume the appearance of menace and coercion pending the negotiations. This force was immediately withdrawn. On the 10th of November, 1845, Mr. John Slidell, of Louisiana, was commissioned by me as Envoy Extraordinary and Minister Plenipotentiary of the United States to Mexico, and was entrusted with full powers to adjust both the questions of the Texas boundary and of indemnification to our citizens.

The redress of the wrongs of our citizens naturally and inseparably blended itself with the question of boundary. The settlement of the one question, in any correct view of the subject, involves that of the other. I could not, for a moment, entertain the idea that the claims of our much-injured and long suffering citizens, many of which had existed for more than twenty years, should be postponed or separated from the settlement of the boundary question.

Mr. Slidell arrived at Vera Cruz on the 30th of November, and was courteously received by the authorities of that city. But the Government of Gen. Herrera was then tottering to its fall. The revolutionary party had seized upon the Texas question to effect or hasten its overthrow. Its determination to restore friendly relations with the United States, and to receive our Minister, to negotiate for the settlement of this question, was violently assailed, and was made the great theme of denunciation against it.

The Government of Gen. Herrera, there is good reason to believe, was sincerely desirous to receive our Minister; but it yielded to the storm raised by its enemies, and on the 21st of December refused to accredit Mr. Slidell upon the most frivolous pretexts. These are so fully and ably exposed in the note of Mr. Slidell, of the 24th of December last to the Mexican Minister of Foreign Relations, herewith transmitted, that I deem it unnecessary to enter into farther detail on this portion of the subject.

Five days after the date of Mr. Slidell's note, Gen. Herrera yielded the Government to Gen. Paredes without a struggle, and on the 30th of December resigned the Presidency. This revolution was accomplished solely by the army, the people having taken little part in the contest; and thus the supreme power in Mexico passed into the hands of a military leader.

Determined to leave no effort untried to effect an amicable adjustment with Mexico, I directed Mr. Slidell to present his credentials to the Government of Gen. Paredes, and ask to be officially received by him. There would have been less ground for taking this step had Gen. Paredes come into power by a regular constitutional succession.

In that event his administration would have been considered but a mere constitutional continuance of the Government of Gen. Herrera, and the refusal of the latter to receive our Minister, would have been deemed conclusive, unless an intimation had been given by Gen Paredes of his desire to reverse the decision of his predecessor.

But the Government of Gen. Paredes owes its existence to a military revolution, by which the subsisting constitutional authorities had been subverted. The form of Government was entirely changed, as well as all the high functionaries by whom it was administered.

Under these circumstances, Mr. Slidell, in obedience to my direction, addressed a note to the Mexican Minister of Foreign Relations under date of 1st of March last, asking to be received by that Government in the diplomatic character to which he had been appointed. This Minister, in his reply, under date of the 12th of March, reiterated the arguments of his predecessor, and in terms that may be considered as giving just grounds of offence to the Government and people of the United States, denied the application of Mr. Slidell. Nothing, therefore, remained for our envoy but to demand his passports, and return to his own country.

Thus the Government of Mexico though solemnly pledged by official acts in October last to receive and accredit an American Envoy, violated their plighted faith, and refused the offer of a peaceful adjustment of our difficulties. Not only was the offer rejected, but the indignity of its rejection was enhanced by the manifest breach of faith in refusing to admit the Envoy, who came because they had bound themselves to receive him. Nor can it be said that the offer was fruitless from the want of opportunity of discussing it; our Envoy was present on their own soil.

Nor can it be ascribed to a want of sufficient powers: our Envoy had full powers to adjust every question of difference. Nor was there room for complaint that our propositions for settlement were unreasonable: permission was not even given our Envoy to make any proposition whatever. Nor can it be objected, that we, on our part, would not listen to any reasonable terms of their suggestion: the Mexican Government refused all negotiation, and have made no proposition of any kind.

In my message at the commencement of the present session, I informed you that upon the earnest appeal both of the Congress and Convention of Texas, I had ordered an efficient military force to take a position "between the Neuces and the Del Norte." This had become necessary to meet a threatened invasion of Texas by the Mexican forces, for which extensive military preparations had been made. The invasion was threatened solely because Texas had determined, in accordance with a solemn resolution of the Congress of the United States to annex herself to our Union; and, under these circumstances it was plainly our duty to extend our protection over her citizens and soil.

This force was concentrated at Corpus Christi, and remained there until after I had received such information from Mexico as rendered it probable, if not certain, that the Mexican Government would refuse to receive our Envoy.

Meantime, Texas, by the final action of our Congress, had become an integral part of our Union. The Congress of Texas, by its act of December 19th, 1836, had declared the Rio del Norte to be the boundary of that Republic. Its jurisdiction had been extended and exercised beyond the Nueces.

The country between that river and the Del Norte had been represented in the Congress, and in the Convention of Texas, had thus taken part in the act of Annexation itself, and is now included within one of our Congressional Districts. Our own Congress had, moreover, with great unanimity, by the act approved December 31st, 1845, recognized the country beyond the Nueces as a part of our territory by including it within our own revenue system; and a revenue officer to reside within that district has been appointed by and with the advice and consent of the Senate.

It became, therefore, of urgent necessity to provide for the defence of that portion of our country. Accordingly, on the 13th of January last, instructions were issued to the General in command of these troops to occupy the left bank of the Del Norte. This river, which is the Southwestern boundary of the State of Texas—is an exposed frontier. From this quarter invasion was threatened; upon it and in its immediate vicinity, in the judgment of high military experience, are the proper stations for the protecting forces of the Government.

In addition to this important consideration, several others occurred to induce this movement. Among these are the facilities afforded by the ports at Brazos Santiago, and the mouth of the Del Norte, for the reception of supplies by sea, the stronger and more healthful military positions, the convenience for obtaining a ready and more abundant supply of provisions, water, fuel, and forage, and the advantages which are afforded by the Del Norte in forwarding supplies to such posts as may be established in the interior and upon the Indian frontier.

The movement of the troops to the Del Norte was made by the commanding General, under positive instructions to abstain from all aggressive acts toward Mexico, or Mexican citizens and to regard the relations between the Republic and the United States as peaceful, unless she should declare war, or commit acts of hostility indicative of a state of war. He was specially directed to protect private property and respect personal rights.

The army moved from Corpus Christi on the 11th of March, and on the 28th of that month arrived on the left bank of the Del Norte, opposite to Matamoros, where it encamped on a commanding position which has since been strengthened by the erection of field works. A depôt has also been established at Point Isabel, near the Brazos Santiago, thirty miles in the rear of the encampment. The selection of his position was necessarily confided to the judgment of the General in command.

The Mexican forces at Matamoros assumed a belligerent attitude, and on the 12th of April, General Ampudia, then in command, notified General Taylor to break up his camp within twenty-four hours, and to retire beyond the Nueces river, and in the event of his failure to comply with these demands, announced that arms, and arms alone, must decide the question. But no open act of hostility was committed until the 24th of April. On that day, General Arista, who had succeeded to the command of the Mexican forces, communicated to General Taylor that "he considered hostilities commenced, and should prosecute them." A party of dragoons, of sixty-three men and officers were on the same day dispatched from the American camp, up the Rio del Norte, on its left bank, to ascertain whether the Mexican troops had crossed, or were preparing to cross the river, "became engaged with a large body of these troops, and after a short affair, in which some sixteen were killed and wounded, appear to have been surrounded, and compelled to surrender."

The grievous wrongs perpetrated by Mexico upon our citizens throughout a long period of years, remain unredressed; and solemn treaties, pledging her public faith for this redress, have been disregarded. A Government either unable or unwilling to enforce the execution of such treaties, fails to perform one of its plainest duties.

Our commerce with Mexico has been almost annihilated. It was formerly highly beneficial to both nations; but our merchants have been deterred from prosecuting it by the system of outrage and extortion which the Mexican authorities have pursued against them, whilst their appeals through their own Government for indemnity have been made in vain. Our forbearance has gone to such an extreme as to be mistaken in its character. Had we acted with vigor in repelling the insults and redressing the injuries inflicted by Mexico at the commencement, we should doubtless have escaped all the difficulties in which we are now involved.

Instead of this, however, we have been exerting our best efforts to propitiate her good will. Upon the pretext that Texas, a nation as independent as herself, thought proper to unite its destinies with our own, she has affected to believe that we have severed her rightful territory, and, in official proclamations and manifestos, has repeatedly threatened to make war upon us for the purpose of reconquering Texas. In the meantime, we have tried every effort at reconciliation. The cup of forbearance had been exhausted, even before the recent information from the frontier of the Del Norte. But now, after reiterated menaces, Mexico has passed the boundary of the United States, has invaded our territory, and shed American blood upon the American soil. She has proclaimed that hostilities have commenced, and that the two nations are now at war.

As war exists, and, notwithstanding all our efforts to avoid it, exists by the act of Mexico herself, we are called upon, by every consideration of duty and patriotism, to vindicate, with decision, the honor, the rights, and the interests of our country.

Anticipating the possibility of a crisis like that which has arrived, instructions were given, in August last, "as a precautionary measure," against invasion, or threatened invasion, authorizing General Taylor, if the emergency required, to accept volunteers, not from Texas only, but from the States of Louisiana, Alabama, Mississippi, Tennessee, and Kentucky; and corresponding letters were addressed to the respective Governors of those States.

The instructions were repeated; and in January last, soon after the incorporation of "Texas into our union of States," General Taylor was farther "authorized by the President to make a requisition upon the Executive of that State for such of its militia force as may be needed to repel invasion, or to secure the country against apprehended invasion." On the 2d day of March, he was again reminded, "in the event of the approach of any considerable Mexican force, promptly and efficiently to use the authority with which he was clothed to call to him such auxiliary force as he might need."

War actually existing, and our territory having been invaded, General Taylor, pursuant to authority vested in him by my direction, has called on the Governor of Texas for four regiments of State troops—two to be mounted, and two to serve on foot; and on the Governor of Louisiana for four regiments of infantry, to be sent to him as soon as practicable.

In farther vindication of our rights and defence of our territory, I invoke the prompt action of Congress to recognize the existence of the war, and to place at the disposition of the Executive, the means of prosecuting the war with vigor, and thus hastening the restoration of peace. To this end I recommend that authority should be given to call into the public service a large body of volunteers, to serve for not less than six or twelve months, unless sooner discharged.

A volunteer force is, beyond question, more efficient than any other description of citizen soldiers; and it is not to be doubted, that a number far beyond that required, would readily rush to the field upon the call of their country. I farther recommend, that a liberal provision be made for sustaining our entire military force, and furnishing it with supplies and munitions of war.

The most energetic and prompt measures, and the immediate appearance in arms of a large and overpowering force, are recommended to Congress as the most certain and efficient means of bringing the existing collision with Mexico to a speedy and successful termination.

In making these recommendations, I deem it proper to declare, that it is my anxious desire not only to terminate hostilities speedily, but to bring all matters in dispute between this Government and Mexico to an early and amicable adjustment; and, in this view, I shall be prepared to renew negotiations, whenever Mexico shall be ready to receive propositions, or to make propositions of her own.

I transmit herewith a copy of the correspondence between our Envoy to Mexico and the Mexican Minister for Foreign Affairs; and so much of the correspondence between that Envoy and the Secretary of State, and between the Secretary of War and the General in command on the Del Norte, as are necessary to a full understanding of the subject.

JAMES K. POLK.

WASHINGTON, May 11th, 1846.

From the True American.

At the Indiana Yearly Meeting of Friends, held at Whitewater, Wayne county, Indiana, on fifth day, the second of tenth month, 1845,—an epistle addressed by the Yearly Meeting of Friends in North Carolina, to their own quarterly, monthly, and other meetings, in the year 1844, has been received, with their epistle to us, and read in this meeting. Our feelings have been afresh aroused to sympathy with them, our Southern brethren, by the reading of this document, and we rejoice that they have been afforded strength to hold up their testimony against Slavery, in the midst of a slaveholding community, in the manner they have done; and, in the fresh feeling of brotherly love, we desire them encouragement and support therein; and we renewedly commend the condition of those in Slavery to the sympathy and attention of our members: desiring that they may yield themselves freely to a consideration of their wretched and degraded state; and, in a patient and quiet spirit before the Lord, be given up to that individual service which, in His fear and under the guidance of His pure and heavenly wisdom, may be required at their hands; and as they are thus concerned, this wisdom will, we believe, be granted to them. The meeting directed that the said epistle be printed, and stitched with our minutes, for the satisfaction of our members, and that five thousand extra copies be stitched separately for circulation.

ELIJAH COFFER, Clerk.

EPISTLE

From the Yearly Meeting of North Carolina, held from the 4th of the 11th month, to the 8th of the same, inclusive; to the Quarterly, Monthly, and other Meetings of Friends in the Yearly Meeting of North Carolina:

DEAR FRIENDS:—This meeting having been made renewedly to feel upon the subject of Slavery, and introduced into lively desires that all our brethren and sisters may be found faithful in the support of our testimony against it, in common with all the other Christian testimonies given us to bear, feels it due those of our members who have not been present with us on this occasion, to make them partakers in the exercise which has prevailed.

It has pleased the Father of all mercies to open the understandings of many of our forefathers, whose memories and writings remain precious to us at this day, to the enormity of the sin of rending from their native soil, and all the endearments of life, men of like passions and feelings with ourselves. They saw that no time, nor any laws, could give one man a possession in another—that a state of perpetual bondage was not the lot intended by the beneficent Creator for any of his children; whilst it was evident that the possession of an irresponsible power over his fellow, in man's fallen state and nature, was almost certain to lead to cruelty and oppression. Under these views our members were favored to clear their own hands of the sin of the Slave-Trade, or of holding slaves, and so faithfully to labor with their brethren, that, now for many years, as a religious society, we have been free from those stains upon the profession of Christianity. But, dear friends, these practices, and this assumption of power, may be said to continue without almost any mitigation:—Slaves procured by wars and other cruel means are still torn from Africa, and landed in some parts of this hemisphere. Frequently, under our own eyes, are numbers of them purchased, sometimes chained and driven to the Southern and Southwestern States, regardless of the tenderest ties of husband, wife, or parents. They are still bought and sold by thousands, as the commonest chattels, all around us, whilst, notwithstanding the enactment of laws for their protection, cruelties and hardships are too frequently their daily lot.

When we consider that so long as Slavery continues, all these evils will also continue, does it not behoove us to be always on the inquiry—what can we do to promote the termination of this unrighteous system? Yes, Friends, so long as there is Slavery, there will be the buying and selling, the transporting and the hardships inseparable therefrom. But it is not simply the personal sufferings of the bondmen to which reference may be made. Precluded as they are from the advantages of education, greatly circumscribed as respects those of religious association, it cannot be denied that Slavery is a great means to prevent the spread of the glorious truths of Christian redemption. Whilst we rejoice in the knowledge that Jesus Christ died for these children of oppression, in common with ourselves, and that many of them give proof of the working of His spirit on their hearts, we cannot but contrast the blessings of an enlarged knowledge of all that He hath done and suffered for us, with the darkness and comparative heathenism in which too many of the descendants of Africa are kept, even in this enlightened and professingly Christian land.

Let not the continual presence of the slave harden your hearts to his wrongs, or your needful association with the task-master, induce you to overlook those false views which are almost inseparable from this unrighteous system. Our attention has been turned to the Legislature of our State, to religious professors of every name, to the poor slaves, and to those who deem themselves their owners; and we entreat Friends to lose no right opportunity of endeavoring to press upon those who appear serious in the pursuit of truth, the utter inconsistency of Slavery in every part, alike as it affects the slave and his master, with the heavenly example and beneficent precept of Him who has said, "Whatsoever ye would that men should do unto you, do ye even so unto them." Let the people of color and their wrongs come near your hearts. Their position, so far from decreasing, enhances their claims upon us: if hungry we should feed them, if naked clothe them, in all their necessities administer unto them. We are aware that some of the laws of our State, upon this subject, are strict, indeed almost, if not altogether, at variance with the laws of God our Saviour; whenever the latter is really the case, we are taught by high authority which of these laws we must obey. In the sufferings of our friends, from our first rise on account of ecclesiastical demands, oaths, and military service, we have ample proof of their faithfulness in this point of Christian doctrine.

But, dear friends, we wish you in all these things to act in Christian integrity and uprightness, in the pure wisdom of the truth, that whatever you do may be done with a single eye to the Lord; so that whilst well aware of possible consequences, you may be favored with an evidence that He will be your support. Out of this heavenly wisdom you may act improperly, to your own loss, without aiding the objects of your care, and even to the dishonor of Truth. But abiding under the heavenly wing, what shall be able to harm you? Be faithful, then, to all the puttings forth of the Divine finger; balk not your testimony in any wise; your strength consists in simple obedience to our Holy Head.

With your neighbors, who are slaveholders, you may also, at seasons, have the opportunity to plead for the oppressed. We are satisfied that this system is the bane of our land, a blight upon our temporal prosperity. These truths ought not to be, cannot be, disguised. But most of all, oh, that they could be brought to feel that for the temporal and spiritual state of their bondmen and bondwomen they will one day be brought to a solemn account. This, to the Christian, is the great appeal. Surely the cries of this people have entered into the ears of their Creator, who is our judge. In reverent acknowledgments to Him, who can turn the hearts of the children of men as a man turneth the water course in his field, let us seek after and endeavor to abide in the spirit of prayer, that He would be pleased to arise for the oppressed, to soften the hearts of their oppressors, to guide the counsel of those in authority, and so hasten the day when the cries of the enslaved shall no more be heard in the land, or His just judgments anticipated in return for this national sin—when according to ancient prophecy, "their judges shall be peace and their executors righteousness."

Finally, beloved brethren and sisters, whilst we thus point your attention to the truth, that the result of right exercise is a wise action, and that apparent discouragements ought not to deter from faithfulness in anything which rightly opens, we tenderly entreat you that after having acquitted yourselves in the sight of our Heavenly Father, you would calmly and reverently leave the result to Him with whom a thousand years are as one day, and who, by the mouth of his prophet, hath declared, "For the cries of the poor and sighs of the needy, yet will God arise."

Signed on behalf of the Yearly Meeting, by
AARON STALKER, *Clerk*

From the Boston Courier.

REV. MR. TORREY.

The funeral services of this gentleman,—the martyr to his efforts in the cause of the slave—efforts sincere, no doubt, but whether guided by discretion and a proper judgment of the ground which was before him, are questions upon which all may differ,—were celebrated at the Tremont Temple, on Monday afternoon. The body of him who had died in vindication of the faith in which he lived, was deposited in a lower room of the Temple, in a plain coffin, and was an object of continual interest to an immense crowd of visiters. The great hall, in which the funeral services were performed, was crowded to discomfort in its every part—every aisle of the floor and gallery, as well as every seat, of the Temple being occupied. After the services commenced, the stream of ingress and egress was about equal—a crowd was continually gathering to enter, while an equal number was ready to escape from the press and heat within. The services commenced with the following hymn:

Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O, how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its venomed sting!

Asleep in Jesus! O, how blest,
Thy conflicts end in heavenly rest;
Nor weeping friends, nor raving foes,
Shall ere disturb thy soft repose.

Asleep in Jesus! thus shall end
In peace, the sighing captive's friend;
He sleeps with Christ, his sorrows o'er,
With Christ to wake, and weep no more.

Portions of Scripture were then read by Rev. Mr. Horton, of the Wesleyan Church, a prayer was offered by Rev. Mr. Colver, and the following hymn was sung:

Go to the grave, in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time;
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labor cease;
Rest on thy sheaves; thy harvest task is done;
Come from the heat of battle, and in peace;
Soldier, go home; with thee the fight is won.

Go to the grave:—from prison walls released!
Where tyrants bound thee, for thy work of love!
Thy sufferings ended, for the poor oppressed,
Go up and rest thee, with thy Lord above.

Go to the grave: no; take thy seat on high,
Near Mercy's throne, where tyrants never come;
Let thy pure spirit bask in love and joy,
And dwell forever with thy Lord at home.

A sermon by Rev. C. J. Lovejoy, of Cambridge, a prayer and benediction closed the services at the Temple.

At the conclusion of the services, a procession of carriages was formed, which followed the corpse to Mount Auburn.

The meeting at Faneui Hall in the evening was respectably attended, but there was no crowd. Several speakers addressed the assembly, and their remarks, though sometimes widely diverging from the immediate subject which had called the audience together, were received with general sympathy and applause.

From the Frankfort (Ky.) Commonwealth.

JERRY.

After the full and candid report we made of this case last week, we did not expect to have to say anything more upon it; but the course of some of the Ohio papers makes it a duty to the interests and rights of Kentucky, in view of the important principles involved, to notice the subject again.

The people and the courts of this State, along with our humble selves, have been made the objects of gross abuse by some of those papers. The Cincinnati papers, as far as we have seen, particularly the Gazette and Atlas, since the publication of the proceedings of the Franklin Circuit Court, have treated the matter with decorum and dignity. Not so the State Journal, at Columbus, and the Scioto Gazette, Chillicothe. For the present, we shall commend them to their pillows. If they can sleep sweetly upon their own doings, or rather sayings, so unworthy of Ohio and Kentucky, of themselves and us, we do not envy their sensibilities.

We do not purpose this week to go at length into the vindication of the action of our court. The opinion of Judge Brown will vindicate itself. It will stand the scrutiny of learning, of talents, and of time. But perhaps we may feel it a duty soon to discuss some of the propositions which, in a spirit of truckling to abolitionism, have been advanced by some of the Ohio editors, who, notwithstanding all their clatter about liberty, &c. do not seem to be any more masters of their own intellects and souls, than of legal and constitutional knowledge. We shall await to see whether any more Ohio papers are so stultified as the two last designated.

We shall but glance at the only topics now remaining in contest. It is admitted now, even in Columbus, that Jerry was born a slave; that he never was manumitted; and that the taking him into Ohio by the bailee, Allgaier, was without the knowledge or consent of his owner. But, although Allgaier restored him to his owner, it is contended, with a gravity apparently serious enough to appease the Abolitionists, that he became a freeman, under the ordinance of 1787, on being taken by Allgaier into Ohio. This is now the only point of importance in dispute.

Without at present intending any elaboration, we reply: 1. That the Ohio editors seem totally to overlook that the courts of Kentucky have just the same right to construe the ordinance of 1787, as those of any non-slaveholding State, and that they *have* decided that it cannot apply to such case as the present.

2. The Constitution of the United States, in reference to the recovery of fugitive slaves, is self-executing. The act of Congress of 1793, is not necessary to its execution, and can under no circumstances, be construed to abridge or obstruct the constitutional rights of slaveholders to recover fugitives in other States. Neither can any State laws abridge or obstruct those rights.

3. Slaveholders have the right to pursue and take fugitive slaves in any non-slaveholding State, without regard to the laws of such State on that subject; and any obstruction, under color of State laws, to the exercise of such right, is in disobedience to the federal Constitution, and a trespass against the slaveowner.

These are sound positions, sustained by the Supreme Court of the United States, and especially in the late decision in the case of Priggs vs. the State of Pennsylvania; and we do not believe they would ever have been contested but for the political interests which have sought to conciliate the spirit of abolitionism. We purpose ere long to demonstrate our positions fully.

The Standard.

TWELFTH ANNUAL REPORT
OF THE
American Anti-Slavery Society, 1846.

The Committee whom you selected, a year since, as the servants and representatives of the American Anti-Slavery Society, meet you this day, the twelfth anniversary of our union in the holy and inspiring cause of freedom, with hearts full of resolution and joy.

All the signs are fair and propitious. Even those which hearts of small experience and devotedness would deem portentous of coming ill, are full of hope and good cheer when read aright.

The few moments of time which it is now in order to devote to that rapid glance at all the aspects of the past year which we are in duty bound to give you in the shape of this, our Annual Report, permit only a list of the topics which compose it.

Texas, Florida, Haïti, and the exposure of the political intrigue, by which the slave-power, like a huge boa-constrictor, is laboring to assimilate them to itself, occupy many pages; we will but profit, at this time, by the teachings of the events there recorded, and gather encouragement as we alone have the right and the power to do, from the review. The struggles and the toils of years, by which we labored to avert this added weight of guilt from our republic, have not been in vain. They have awakened a public conscience which is silently at work upon the foundations,—which is undermining the corner-stone of Slavery, on which we agree with Southern oracles, that our institutions are practically built,—which is making the whole vast fabric of arming trembler to its fall, beneath this added burden of iniquity.

Subject matter for many more pages is furnished by the political and the religious,—the internal and the external,—the foreign and domestic,—the moral and the financial aspects of the past year, as regards our cause. From these pages, too voluminous for the present occasion, the inferences are irresistible in behalf of the principles and measures of the American Anti-Slavery Society—in favor of its choice of fields of labor, and its diligence in their cultivation. New Hampshire, Ohio, Pennsylvania, Massachusetts, all bear witness to the efficacy of the doctrine and of the practice of *immediate* repentance of sin, though both doctrine and practice are reckoned absurdities in the popular mind—so blinded has our age become by its habits of moral compromise. The triumphant progress of righteous principle, as seen in the legislative and ecclesiastical movements of those States where we have performed most labor, in contrast with those which want of means has obliged us to pass over, is to us as a finger of Providence itself, giving sign of approbation of the course which, in 1833, we marked out and have ever since undeviatingly followed to the present hour. By it has the position of whole States at the North been changed in our favor;—by it have the Northernmost of the Southern States been aroused to consideration. Where stood Massachusetts, the most advanced State, ten years ago? Just where Kentucky and Maryland stand to-day;—endeavoring to subject to prosecution those who were agitating the question of abolition, and to sacrifice the right of speech on the part of her citizens, to pacify the slaveholder.

How bright in contrast is the promise and the prospect of to-day! Massachusetts now affirms, through the popular branch of her Legislature, precisely what, in 1835, she doubted whether she might not prosecute at common law, while Ohio and New Hampshire are each rallying round her truest son in such support of freedom as political relations in the present state of things can give. The first awakening to the consideration of Slavery, however perilous to those who must meet its outrages, is their best assurance of final and perfect success; and in like manner we now perceive in the legislative and mobocratic excesses of Maryland and Kentucky, that the final triumph of freedom in those States is sure. States have no choice,—individuals have no election. Insomuch as the principles of the American Society are perfect, States and individuals must follow in its train. In so far as the conduct of its members is right, must it become the example to the whole land.

The nation now responds to our high moral feeling—"No union with slaveholders;" not with the roar of mobocratic violence which greeted the announcement of the principle of immediate emancipation, of which the only consistent result is disunion,—but by that silence which consents to the excellence of sacrificing all things for right and conscience. God grant us grace to continue faithful in the application of this ennobling idea, at whatever cost, as the only means for the preservation or attainment of anything worthy to be called good.

Every passing year gives testimony to the wisdom of the founders of the American Anti-Slavery Society, in their determination to rectify the policy and religion of the land, so as to abolish Slavery without becoming implicated in party or sectarian strife. High and lifted up above these degrading contests must the battle of absolute right be fought, if it is to have the victory. The political triumph of our cause in New Hampshire, if there were none other to point to in illustration, would show conclusively the wisdom of our course.

In 1845, a body of associates of the American Anti-Slavery Society made a descent upon that State. They scattered the seeds of reform with an unsparing hand, and dealt warning, rebuke, correction, and instruction in righteousness, with an unsparing spirit. They held upwards of a hundred Anti-Slavery conventions, circulating periodicals and documents of the highest moral standard, in every village through which they passed. Abby Kelley and Jane E. Hitchcock,—Stephen Foster and Parker Pillsbury, then wrought the work of uncompromising morality, of which we now behold the result, in the political triumph of John P. Hale. So may the members and friends of the Society ever fulfil their mission to the times!

Let them still feel, as they have ever felt, and as the entirely pure and disinterested heart must always feel, that the only sure way of influencing those who are yet in process of reform, and through them the mass of the community, is, to advance in the strait and narrow way, upon those principles of absolute right, which the popular voice stigmatizes as "impracticable," and the faint heart as intolerant, taking no heed to that thoughtless outcry of the shallow-minded and the faithless-hearted, that the administration of affairs will thus be left to the worst men. Our own experience proves to us that it is not so. Even the worst men are governed, restrained, overruled by the truest of all power—the only real power—a righteous life. In vain are warning, rebuke, protest, in the ear of the slaveholder, as soon as he finds that his monitor lacks strength to break the toils in which both are entangled, and virtue to withdraw the sanctions of companionship, and participation from the crime in which both are implicated.

Though time does not allow us to enter fully into a consideration of the foreign relations of the American Society, yet the statement of their encouraging and beneficial character should be made. The labors of our friends, Henry C. Wright, James N. Buffum, and Frederick Douglass, particularly the lectures of the latter, whose experience as an American slave, as well as his great ability as a man, and his brilliancy and power as an orator, eminently qualify him for the task, have been most highly appreciated, and richly crowned with success. Crowded audiences have thronged to listen to them, and we are assured, by their hearers, everywhere, that their exposure of the hypocricy of the American Church and Union, is most successful and complete. They are fast removing the defences which have hitherto shielded the conscience of America from the rebuke of England. Their influence is putting a stop to the circulation of the calumnies so basely sent to England, by the treacherous apostates from our cause, and so joyfully received by the Broad street Anti-Slavery Committee, whom we rejoice to find, are, by no means, the representatives of the living Anti-Slavery feeling of Great Britain.

To the Smeals, the Patons, the Webbs, the Haughtons, the Peases, the Martineaus, the Tompsons, the Sturges, (Thomas and Esther,) the Estlins, the Jameses, and many other faithful and devoted ones, to whom our cause is so deeply indebted, we take this opportunity to express, in the name of the American Anti-Slavery Society, its deep sense of all their kindness to our beloved friends, who have, from time to time, visited them, and whom they have so greatly aided in the conflict with oppression.

The Free Church of Scotland is trembling before the united rebukes of Anti-Slavery England, and Anti-Slavery America. The projected evangelical alliance has well nigh determined to treat slaveholding as a stigma on religious and moral character, unworthy of the name of Christianity. And if, from these two bodies rings the echo of the reproofs that have fallen from the lips of Buffum, Wright, and Douglass, in the ears of American slaveholding claimants to the name of Christianity, a mighty work for freedom will have been accomplished.

We have been most stupidly traduced as violent and harsh in language, and malignant and unkind in spirit; while the question which divides us from our opponents is not one of phrases, but of facts. It concerns things, and not words merely; and surely it is our very work, as Abolitionists—nay, is it not, in comparison, the only work worthy to be baptized in the name of love and mercy, so to speak and to act in this behalf, that men shall shudder at the name of slaveholder, as now they do at that of murderer. Rightly explained and understood, the ideas conveyed by the former, are far more shocking to the moral sense of man, than those implied in the latter, since the greater term includes the less. He who silently connives at Slavery, and spends his rebukes upon Abolitionists, is not his position one of more detriment to humanity than that of him who has merely compassed the death of a single man? Let it be our work to associate with the name of slaveholder all the moral detestation which the community at large feels for the individual sins which form the aggregate of that terrible degree of guilt. Our duty to the slaveholder, as well as to the slave, binds us to this course, as long as the majority of the community are so blinded by their guilty course, as to have practically decided that Slavery is so good and safe as to merit continuance, and Freedom so dangerous and so little desirable that *her* claims may be set aside. So long as this struggle continues between Freedom and Slavery for the estimation and support of the people, so long must the highest and truest love of God and man impel us to do all that in us lies to make the character of a slaveholder as odious to man as it is to God.

This association having thus laid deep its foundations in the moral nature of man, and renounced "the weapons of carnal warfare," its members are consequently inspired with that courage and constancy in the promulgation of truth, which spring from the consciousness that its means as well as its ends are sanctified. The feeling that if its members fall in the sacred strife, they perish not as fools, but die in behalf of manhood as martyrs, makes them strong to strike even to the "dividing asunder" in the cause of the enslaved;—makes them resolute to enrol themselves with the oppressed, and to bind up their fate for this present life with that of the outcast and despised colored race.

We have joined the slaves;—we have come out from the slaveholders;—from the Government their tyranny administers;—from the people their immorality has corrupted;—from the Church their crimes have defiled. Finding that whatever we possessed of worth, of character, or rectitude of purpose, was made by the slaveholder the most effectual of all his engingery of oppression, we have wrested that tremendous power of the moral sanction of the name of abolitionism from his hands. We have established a platform of righteous principle, on which are found the repentant members of every party, every sect, and every class in the land. And in exact propor-

tion to the strength of their desire for the abolition of Slavery, have we found men drawn towards us as the nucleus of a new order of things.

OPERATIONS OF THE AMERICAN ANTI-SLAVERY SOCIETY DURING THE YEAR 1846.

We have the pleasure to announce to the friends of the cause, that a very great Anti-Slavery work has been done in Ohio, during the present year. The agents of the American Anti-Slavery Society, in conjunction with those of the Ohio auxiliary, have labored indefatigably, not only in Ohio, but in Indiana, to awaken the public conscience; and with so much success as to have placed that region well nigh on a level with those Eastern States in which the work was first commenced.

The strenuous exertions and entire devotedness of Abby Kelley Foster, Stephen S. Foster, and Benjamin F. and Elizabeth Jones, in conjunction with the Ohio friends, have made this year the shining source from whence bright influences will flow onward forever among the people of the West. It is no temporary work whose foundations we behold in the establishment of the new Anti-Slavery paper—the Bugle; the scattering of thousands of tracts, and the hundreds of Anti-Slavery conventions which have been recently held in those regions for the exhibition of truth in all its keenness; duty in all its stringency of obligation; morality without compromise, and religion without worldly alloy. The proximate object of the American Society, and its members and friends, is the abolition of American Slavery:—and they rejoice to see that in every region where that work is carried on as a temporal enterprize, and as a spiritual principle, it prepares the way for every other good word and work, by a moral necessity. And when we are appealed to in behalf of other benevolent operations, we reply, it is not because we feel less interest than you in education, that we give our time and funds to the American Anti-Slavery Society in preference to the American Education Society, but because, the former lends its energies to the removal of the obstacle which compels a whole people to the suffering and degradation of an ignorance like that of the "beasts that perish." It is not because we deem the distribution of the Scriptures of less importance than you, that we refuse to aid the operations of the American Bible Society, but because it works in deference to the wicked laws which deprive three millions of the people of the benefits of the Holy Scriptures; while the American Anti-Slavery Society secures our sympathies, our labors, our gifts, and our prayers, because it demands, in the name of all things good and holy—in the name of the Bible, and the human race for whom the Bible was given, the immediate destruction of the system of American Slavery, by which those pages are kept a sealed book to three millions of souls, that their bondage may be more surely perpetuated; and the other fourteen millions of souls placed in the road to perdition by efforts to justify the deed; till, finally, this whole nation of Bible societies, and education societies, churches, and missionary operations, becomes the moral pest-house of the nations.

These considerations make us feel with the Israelites of old, that he who would carry on the great battle for the salvation of humanity with sincerity and success, must first destroy the accursed thing in the very camp, which neutralizes every effort, and paralyzes every energy.

The result of many years of observation and experience in a body of men drafted by strong moral and religious sympathy, from every party, and sect, and sex, and class, and description, and consequently viewing the subject in every possible light, is their unanimous conviction that the great educational, Bible-distributing, *converting* work in this country, is the application of righteous principle to its great overshadowing iniquity. And therefore do we hold ourselves bound, by all our sympathies with suffering humanity, by all our detestation of wrong, by all our determination to enlighten ignorance in the bond, and awaken religious feeling in the hearts of the free, to give ourselves once more, and with still deeper devotedness, to the abolition of American Slavery.

Is it not something to live for, to implant that seed of righteous principle, that sense of religious duty, and spiritual obligation, whose end shall be the abolition of Slavery, and, in the same process, the extinction of all wrong? The work is in moral progress. To what are owing the symptoms of public reformation that we behold?—the division in churches—the confusion in parties—the clerical protests—the individual renunciations—the agitation of the public mind on the subject of Slavery? We rejoice in the fact to which also we have the testimony of our enemies, that they are the legitimate, the expected consequences of the action of the American Anti-Slavery Society. Seeds of our unseen sowing are springing up from end to end of the land. The South is rising up to meet us—the North holds not back at our appeal. Let us, then, hold ourselves ever ready at the call of this cause, knowing that righteousness lives or dies with it. Let us be uncompromising. Enough of gradualism, compromise, false charity, delay, compensation, expediency, and all the various forms of imperfect moral vision and insufficient devotedness, will doubtless spring up like tares among the wheat we sow. Let it be our care that they find no excuse in our deviation from exact right. Let us, in fine, be like those whose devotedness has just borne them to the aid of the West, in the name and behalf of this Society, for the liberation of the enslaved race, and the salvation of the free. Shall they hold hundreds and hundreds of meetings, daily, and thrice a day, travelling in the night-time to keep their appointments, and allowing themselves no rest, and we make no resolve to spare neither labor nor exertion on our own parts, to sustain them in their arduous course?

Let us never forget for our better encouragement, the vantage ground given us by the fundamental principle of this Society; never resort to physical force in the prosecution of our enterprise. In all political revolutions heretofore, men have observed an instant—that of the flood-tide of feeling in view of some single event, when a change in national administration has been effected by a skilful seizure of the moment; and because Texas has been admitted, notwithstanding a seeming opportunity for resistance, the Northern politician feels as if all was lost. Not so the Abolitionist. He sees that with the advent of moral power as opposed to physical force a new era has come. *Every* hour is *our* flood-tide; *every* moment is *our* opportunity. Once in an age is the armed revolutionist justified by the concurrence of events in his deed; while *we* stand condemned before the age if we work not in its behalf *every* hour, with the zeal of the revolutionist, and the diligence and fidelity of the servant. So only can we satisfy our own consciences and the demands of the times. Men do involuntary homage to our principles, by the height to which we see their expectations raised, as regards our course. No man can bear to see an Abolitionist acting on the low motives which pass uncensured, nay, meet with approbation as the source of action in other men. We shall cut off the highest hopes and highest spiritual satisfactions of even the friends of our movement, when we yield to the temptation which they deem sufficient to plead in their own justification, while they would despise us should we become their prey.

If for the sake of keeping alive the mere knowledge of virtue and right in this community, we are bound to be more than ever zealous, laborious, devoted—more vigilant, faithful, and circumspect—more filled with the spirit of impartial love and of righteous and indignant rebuke, doubly are we bound to the fulfilment of these duties, when we consider the effect of our lives upon the daily practice of the people. It is not enough that our lives should be stainless and unimpeachable. For the cause's sake, we must overcome, in ourselves, all those human infirmities which are accounted excellencies in other men. All the slight defects of manner and character which are in others noticed only with excuse and even approbation, are ever malignantly sought for and magnified in the members of the American Anti-Slavery Society, and heavily visited upon the cause. "Be ye therefore perfect." Among the temptations of Abolitionists the most prominent is to yield to weariness and fatigue, and, having yielded, to justify themselves by depreciating the excellence and devotedness which they lack grace to imitate; while another, no less fatal, is the one to which churches, political parties, and masonic lodges have yielded—that of covering up the sins of their own association, and of "standing by a brother right or wrong." No warmth of personal regard, or intensity of individual sympathy, or degree of *esprit du corps*, should ever prevent us from throwing our whole weight with the right in whatever fair pretences the wrong may clothe itself. Such a course will repel the unthinking and indifferent, and shock those dangerously and foolishly kind hearts that prefer quiet to right. It will continue, as heretofore, to expose our association to the charge of quarreling among themselves. But thus only can we keep our ranks free from the evil influences of that sinister hostility which, for its own purposes, seeks the name of Abolitionist, while deserting and assailing the American Anti-Slavery Society. Let all such find their proper place in the ranks of evil overruled for good, under whatever name, of American and Foreign Anti-Slavery Society, of Colonization, or Liberty party, they may choose to be designated. Another and most powerful temptation is, to do the thing that seems Anti-Slavery, but which a sense of lightened labor in the performance assures us is not so. As it is easy to turn a mill without a grist, or a grindstone without pressure upon it, so it is light labor to sustain a newspaper if Anti-Slavery be not its leading characteristic, and most stringent requisition. Your Committee would have found it comparatively an easy and unexpensive task to sustain the organ of the Society, entrusted to their care—"the National Anti-Slavery Standard," had their sense of duty to the cause allowed them to make it a magazine of miscellaneous literature. But they have chosen for it, and their choice was in obedience to the common sense of the Society, that character which has made it the leader, not the follower of the age. In view of the immense amount of good it has effected, in serrying the ranks and strengthening the lines of the embattled hosts of Freedom, from Maine to Maryland and Kentucky, and from the Atlantic to the Mississippi; and in view, also, of its influence on the outward world as seen through the changed tone and the adapted views of other periodicals, we commend to the Society the prosecution of the measures requisite for its greatly increased, and in some judiciously specific cases, gratuitous circulation, by the purchase of new type and the employment of additional editorial assistance. Its influence upon the South, as well as the North, has been most happy and effectual, and we have every reason to recommend such a course for the sanction of the Society. To this end your Committee have been most anxious to appear before you at this anniversary free from debt, that the funds raised might be appropriated to future operations, not the payment of past expenses.

A great work is before us for the coming year. The applications for the aid of agents, which we have been obliged, by the limited means furnished us to refuse, must this day meet an affirmative answer from *you*. Whole sects of the smaller denominations are laying aside their hostility. It is for you to furnish your servants and representatives with the means of converting them into ardent friends of our enterprise. Calumny has been silenced, and our agents, therefore, have a better prospect of access to the people, than when they were believed to be infidels, and incendiaries, and incumbered with dishonest and hypocritical pretenders to the name of friends from whom their fidelity has now freed them. We may hope now to go forward with fewer outward obstacles in our arduous task of converting a nation from its sins unto righteousness.

Let us never be so found wanting to ourselves and to our cause, as to desert our post, or to faint by the way-side. But looking to the great spiritual source of all strength, patience and consolation, let us go on as we have begun, till the accomplishment of our purpose, or till the end of our lives.

Speeches at the Tabernacle—[CONCLUDED.]

Mr. Pillsbury having read a resolution, (see official Report,) proceeded:—It is with difficulty and deference that I come before this audience. I stand before you, Sir, in the midst of some of the champions of the Anti-Slavery warfare, and it may be, that it is the highest impropriety that I should claim the attention of this audience. The resolution which I have presented, I am aware, is somewhat sweeping in its character. It lays the axe at the root of the great tree of the American Church, and it will not cease its influence till the tree is hewn down and cast into the fire. And why do I stand here to utter forth against Christianity? Would to God that such a cup might pass from me! It is no pleasing task, I assure you, Sir; but if I have ever heard God's spirit speaking to me, it has been to give me this commission which I now proclaim. It is said that we hate Christianity, and have a dislike to religion. Let me say to such—there is a gulf wide enough between you and me. We assail the Christianity of this country, not from any excellence that it possesses, but because, in examining it we have found almost an entire absence of all that can adorn or perfect Christianity.

Mr. Pillsbury here alluded to the Seminole war, remarking, that the Seminoles had been put to death by the Christianity of this country—by the Doctors of Divinity—by the creeds of a Wayland, and a Stuart; and, contrasting the religion of Andover with the humanity of the Seminoles, which, he asked, had need to receive missionaries from the other? [Hissing.] I was thinking, continued Mr. Pillsbury, what that hissing meant. It is said in history, that Rom was once saved by the voice of geese, and if their voices have not lost their efficacy, I think the Church need not yet despair of salvation. [Applause and laughter.] This audience hisses when we utter a word against the religion which sports with the chastity of your daughters.

The American Board of Foreign Missions, by its union with the slaveholder, has proved itself more depraved than the nations it is laboring to convert. The Seminole savages are one of those nations. I have got here, and am going to read to you, one or two demonstrations from the speeches made at their last meeting, in Brooklyn. I saw several of them this morning on board the boat from Boston, and I have got their testimony. And this Board claims for itself that it is the representative of American Christianity. Nay, more—it claims to be Heaven's instrumentality to carry the bread and the water of life to the ends of the earth. When they met last fall, what did they say? What said that Board in regard to Slavery? I wish to present to this audience the position of the American Board as defined by itself.

The subject of Slavery was brought before it, and referred to a committee, of which Dr. Woods, of Andover Theological Seminary, was Chairman. He submitted a Report, declaring it to be *the duty of the Board to prosecute the work of saving souls, without interfering with the civil condition of society, any faster than the consciences of the people become enlightened.*

The Report was adopted unanimously. Some of the discussions by the learned and godly Doctors of Divinty, were highly significant of the character of the men, as well as of the position of the Board. I will give you a few extracts, and they shall not be, recollect, the opinions of your *up-country* parson, whose pedantry, pomposity, and potato-starch, are about the sum total that he is, but the sentiments of your greatest Divines, your Doctors of Divinity, [and it seems to me, divinity never more needed doctoring.] I will give you some of their testimony, as reported for the religious papers.

Dr. Bacon said, "the Board should make a distinction between *Slavery* and slaveholding. The master does not make the man a slave, but the laws and constitution of society."

So, then, it is the *law* and not the transgressor of it, that goes to hell. Pretty good Universalism, that.

Doctor Tyler, of East Windsor Theological Seminary, said, "the Apostles admitted slaveholders to the Church, and for this Board to decide against it, would be to impeach the Apostles."

Dr. Beecher said, "masters and slaves existed in the primitive Church, and it was allowed by Christ and the Apostles. Slavery is an ORGANIC SIN, made by law, and therefore not dealt with as other sins."

The learned Doctor was pointed out to me this morning, as we came through the Sound in the steamer. He was devoutly and *disfiguredly* at his Bible. I wanted to ask him for that chapter and verse that made Slavery (the very mother of abominations) an "*organic* sin," to be mildly passed over as if no sin at all; but I thought I would n't disturb his devotions.

Dr. Stowe, of Lane Theological Institution, said, "I would sooner die than say a missionary should openly protest against all the evils he may come in contact with. Why, Jacob lived with four women at once. Had there been an organized church there, must Jacob have been excluded? And these examples are for our instruction, and affords us just the light we need in this matter."

But I just wish, like our friend Garrison, to make a little parody on these remarks. I will strike out the word "slaveholding," and read "horse-stealing," substituting the lesser crime for the greater. Dr. Beecher's remarks will then read, "Horse-stealing existed in the primitive Church, and it was allowed by Christ and the Apostles. Horse-stealing is an ORGANIC SIN, made by law, and therefore not dealt with as other sins." Horse-stealing an "organic sin!" Boards will *organize*, and thus make an "*organic*" sin, if there is such a sin. But suppose the sin of horse-stealing should be thus sanctioned by our learned Divines; what will be the result? By-and-by some one of these Divines, more successful than the rest, gets up a great revival—you know they used to have such things as revivals a long, *long* time ago. Well, they hold an evening prayer-meeting, and one of the new converts, full of zeal and grace, gets up and says, "Our minister has labored hard for us, and I think we ought to give him some testimony of respect and regard. Now, I know of a very fine horse: I will go and steal it and make him a present of it. Another brother jumps up and says, "I am delighted, brother, that God has opened our hearts to deeds of liberality. But this horse will not do our minister much good without a carriage; I'll contrive to get him a charriot, and on New-Years day we will ride up to his house, and make the present." The proposition is received with extreme delight—the meeting is closed by invoking the blessing of God on the undertaking, and singing the Doxology, and on New-Years day the work is done—and horse-stealing is carried on pretty generally. But by and-by, some a little more godly than the rest, conclude that horse-stealing is a sin, and soon they have numerous followers, and they carry the matter so far as to begin to form anti-horse-stealing societies. The missionaries come to the meeting of the Board from the country of horse-stealing. Dr. Woods reports that "it is the duty of the Board to prosecute the work of saving souls, without interfering with the civil constitution of society any faster than the consciences of the people become enlightened." Dr. Beecher gets up and says, "horse-stealing is an organic sin." Now, that Board is compassing sea and land to make one proselyte, and when they have found one, they make him ten-fold more the son of hell than before. Such is the character of American Christianity, and because such is its character, I stand up and unfold it to you.

My friend Burleigh has feelingly alluded to the tragic deed which has been perpetrated at Baltimore. The murderers of Charles T. Torrey are before me! for you are the murderers, and at your hands shall that weeping widow and those lonely orphans demand their sire in vain! I tell you, that though the tears of the widow and the orphan shall be many, yet they are not sufficient to wash out your participation in the crime of sending that man, in the flower of his days, unbidden, though not unprepared, to the bar of his God! How many of the pulpits in this proud city ever lifted up their voice in solemn protest against that unmerited persecution, and unparalleled martyrdom? I dare affirm, that that man has died a martyr for a holier deed than was ever transacted in any pulpit in the haughty city of New York; and if Heaven did not bless the dead, and send its royal chariot and attendant guard of angels to convoy that spirit home with songs and rejoicings, then in God's name, may I be banished from Heaven forever! Yet this proud city, and this proud audience, have heard of it, and have lifted up no voice of remonstrance. In Massachusetts, behold the weeping widow and fatherless children! Yet even there, let me say, that the pulpits that are dumb in relation to this horrible deed, are as many, almost, as the tears that moisten the eyes of the surviving partner of the deceased. And yet you are called upon to sustain the religion which is proclaimed from these pulpits as the religion of the New Testament—as the Gospel of the Son of God! I say perish such a religion from the face of the earth! Perish the religion that did not cease carping about its baptisms and schools, till Charles T. Torrey had been rescued from the grasp of these devouring lions, by grim-visaged death! And yet the Doctors of Divinity, and clergymen, who fill these pulpits, are this week assembling in this city. What come they for? To inquire why Torrey has died? or why the scourge of war hangs over this nation? By no means. I wonder not that the editor of the New-York Herald, in terrible irony, baptized this "holy week." I only wish he knew the character of the American Anti-Slavery Society, that he might make it an exception. I tell you, much as you have denounced the editor of that paper as a blasphemer—a defamer—I had rather have ten New-York Heralds in my neighborhood than one New-York Observer, or its more murderous sister, the New-York Evangelist. [Clapping and hissing, loud and long.] The generation is born that will set this matter all right. [A voice—"Yes, thank God."]

I have already occupied too much of your time, but O, is there any place to stop over the body of another martyr to the cause of humanity? I had little sympathy with Charles T. Torrey in his movements. He had little sympathy with the American Anti Slavery Society; but I dare affirm—and it is the spirit of God which I think leads me to make the assertion—I dare affirm, that for the first time for seven years past, Charles T. Torrey is present to-day at this anniversary of the American Anti-Slavery Society. I tell this audience, that the veil which clouded his vision, and kept him away, has been taken off by the North and the South, and now, with unbeclouded vision, he sees the American Anti-Slavery Society as he never before saw it, and he says to the recording angel, "go down on that platform, and write the name of Charles T. Torrey as a member of the American Anti-Slavery Society."

Mr. Pillsbury concluded with an eloquent appeal to all friends of true religion to forestall, and as far as possible prevent, the influence of the pretended Christianity which tolerates the shedding of such blood as that of the Lovejoys and the Torreys. "O," said he, "there is no time for making speeches to-day. Go to Mexico. What find you there? The war-god has harnessed his steeds, and desolation and carnage are thickening. Yet why sit these ministers and Doctors of Divinity in deliberation to-day? To inquire into the causes of this war? Far from it. This nation may be baptized in the blood of its citizens, and the matter is of not half so much consequence as whether a child shall be baptized with a drop of water, or have a pail-full thrown over him! But I will not detain you longer; for there is yet a voice to be heard which will touch many hearts which my language has failed to reach.

MRS. ABBY KELLEY FOSTER, (late Miss Abby Kelley,) now came forward, and was received with marked applause. I rise, she observed, to speak to-day, with great reluctance. My place is not in the city, but in the backwoods. Hence I speak with great diffidence in such a place as this. But although my name was announced as a speaker here without my knowledge, and I had decided not to speak, yet I find that one question has been left untouched sufficient to claim the attention of this audience. While the news-boys are crying at the corner of every street the tale of war—and I find the people in this great Babel but little started—I say, when I see only some little agitation on this subject, arising from its novelty, or some other consideration—I don't think that this meeting should adjourn its first session without allusion to this subject. I did not come prepared to speak upon it, hence I have no resolution. But when a half century ago a slaveholder bequeathed his daughter, because of the rivalry of her beauty at home, to a seraglio of New Orleans;—when that illustrious statesman could exclaim, "I tremble for my country when I reflect that God is just, and that his justice will not sleep forever," and again "that God has no attribute which can take sides with the slaveholder;"—when the war which is raging to-day is the war of the slaveholder, in which the Catholicism of Mexico is so far forth more Christian and holy than the Protestantism of America;—when we remember that this war is carried on for the purpose of perpetuating this bloody traffic in American daughters—an American woman may stand on the platform of the American Anti-Slavery Society and protest against the monster Slavery and the bloody war which is to perpetuate it. And, Mr. President, I prophesy that this war must only become a scourge and a curse to this nation; but not, *not*, NOT worse than the war which is going on in South Carolina and Kentucky to-day, by which the master keeps his slaves in chains—a war by which one of the belligerent parties has disarmed the other. I say that when a war is declared for the purpose of enslaving and selling American women, I should prove recreant to my duties to God, and man, if I did not raise my voice in solemn protest against such profligacy. Mr. Chairman, I know that Mexico is scorned by this nation—that the lip of contempt is curled against her as a weak and semi-barbarous nation; but, Sir, I believe that this our own proud nation is ripe for destruction. To-day she is ready to be dashed in pieces like the potter's vessel.—Speedy repentance alone can save her. This nation is given over—left to believe a lie—her damnation is sealed. How can the American nation endure this unholy war—commenced as it was when the first scape-gallows fled to Texas for refuge from the laws of the land? Has n't the South a magazine in her midst? How shall this large army be raised—an army of volunteers? It can't be raised in the South; for the slaveholders are all needed at home to protect their own firesides and plantations from becoming the battle-ground on which their own enslaved victims shall assert and defend their rights. Moreover, the slaveholder is born to rule, and fare sumptuously every day, and could not endure the fatigue of the camp, if he were not needed to prevent insurrection at home. I believe there are a plenty who are sufficiently corrupt to go; but they must all go from the North. But let our Northern young men remember that if they do go, they go with certain destruction staring them in the face—they go at the approach of summer, and will inevitably become the prey of pestilence and death. Let them remember that the flower of the French army did not fall by the sword at St. Domingo, but by pestilence. Let them remember that God is not a God of war, and that he takes side with no belligerent party. Our fathers who struggled to achieve the liberties which we now enjoy were inspired by the thought that they had right on their side. But now every freeman of the North must feel that he is in the wrong—that he is on the side of oppression, robbery, and pollution—therefore his nerves are palsied, and his arm, though valiant in the cause of justice, now falls powerless by his side. What, then, will be the result of this unhallowed war? This nation is full of the elements of destruction. A million of slaves are ready to rise and strike for liberty at the first tap of the drum. Let Mexico but raise the standard of immediate emancipation, backed up as she would be by Great Britain, and France, and three millions of slaves would rush to her aid. Mexico and the slaves would have justice on their side—the one party fighting for her plundered province, the mother for the recovery of her son—and the others for the dearest gift of nature—liberty. Britain will furnish the slaves with ammunition, and speedily will the South be deluged with blood. Then there are thirty thousand negroes in Canada, who, if this Government obtains possession of that country, are fearful of being sent back, who will fight with Mexico. Then there are the warring tribes of Indians who roam over the buffalo prairie of the far West; the unforgetting Indians, who are only waiting for a time to plant their tomahawks in the white man's scull. But, Mr. Chairman, if we have a war at the South, will you go and rivet afresh the chains of Slavery? Will you go? Will you go? [pointing to several champions of the abolition cause.] No, you have not sworn to go. But you will go, [addressing the audience, or rather the pro-slavery portion of it.] You voted at the last election, and you have sworn to go. You have sworn that you ought to be shot if you do not go. You have bound yourselves by your oath of allegiance to the American Constitution to protect the South, though it be crimsoned with the blood of your own sons and daughters, seeking to burst the chains which their accursed task-masters have forged. You may hiss, and laugh, and mock at all this now; but the day of retribution hastens upon you. The inhabitants of Jerusalem heard the warning voice of Him who foretold their awful doom yet they repented not; and in the hour of their security sudden destruction overwhelmed them. Let not the people of this nation fold their arms in thoughtless security. The annexation of Texas was the drop of blood which was added to the cup of this nation's trembling, and her citizens may yet be made to drink of that blood. The plagues of Egypt are upon us, and this very year we may find our country dashed to pieces. Mr. Chairman, although I am a non-resistant, yet I venture to say that this war may be the very best thing that we can have—though it may result in the destruction of the Government. Not that war will bring liberty—no war ever brought liberty. I know it is said that liberty was gained to this country by the shedding of blood. They gained something which they called liberty for themselves; but I say there was less freedom in the country at the close, than there was at the commencement of the Revolution. Mr. Chairman, what makes a people free? It is a settled principle that in proportion as a people are virtuous they are free. It is also true that war brings vice of every kind. The Revolutionary struggle flooded the land with licentiousness and vice of every kind, and therefore left the country less free than it found it. But if the land is again to be desolated with war, I ask you will it bring a greater calamity upon the country than that with which she is already burdened? I believe not. I believe, with Joshua R. Giddings, and John Quincy Adams, that war will be the greatest blessing that can befall this people, though to the nation it be a curse—though it scatter the nation to fragments. BUT LET THE NATION BE ACCURSED SO THAT THE PEOPLE BE SAVED!

Mr. FOSTER here arose and announced that the house was on fire, directly under the platform, upon which the audience immediately dispersed; and, although the fire was speedily extinguished, did not re-assemble.

The Anti-Slavery Standard.

NEWYORK, THURSDAY, MAY 28, 1846.

The Slaveholders' Money and the Free Church.

We received by the last steamer, at Boston, Glasgow and Edinburg papers containing very full reports of meetings held in those cities, in which the rallying cry was "SEND BACK THAT MONEY!" We wish we had room to copy some of the speeches entire, but in the present crowded state of our columns must content ourselves with some few brief extracts.

At the meeting at Glasgow, Counsellor Turner was called to the chair. Henry C. Wright made the opening speech. He began by saying:

Mr. Chairman, I am happy once more to be permitted to address an assembly, over whose deliberations you are called to preside. Trained in the school of popular, peaceful agitation, you have long stood firm to the great principles of human freedom; when many have become faint of heart and pliant in disposition, even to the sacrifice of truth, you have for nearly half a century been the unfaltering advocate of the poor man's rights, and the friend of the oppressed, wherever the tyrant's frown and the slaveholder's lash and chain have been seen and felt. [Applause.] Sir, there is no need to remind this great gathering of men and women of the object of this meeting. The papers, the pulpits, and the walls of Glasgow, the three past days have proclaimed this to city and country. "The Free Church of Scotland"—"American Slaveholders;" "Send back that money;" Annul that Covenant with death, and that agreement with hell,"—are the rallying words of this meeting. [Great cheering.] In the name of three millions of slaves in the land of boasted freedom—in the name of my self-sacrificing, noble coadjutors in the cause of Anti-Slavery in America—and impelled by emotions of sincere gratitude in my own bosom, I tender my warmest thanks to the Secretaries, and to the committee and friends of the Glasgow Emancipation Society, for their efficient aid in the cause of the American slave. Scotland is in a blaze. Well may she be, for a large and influential party, professing to represent the moral and religious sentiment of her people, have done that, which, if not repented of, and undone, must end in deep and indelible disgrace to all concerned. The Free Church has been arraigned at the bar of public opinion, and the decision of the people of Scotland, of all denominations, is being registered upon their doings in reference to American man-stealers. Glasgow, Edinburg, Perth, Dundee, Arbroath, Montrose, Aberdeen, Hawick, Galashiels, Berwick, Coldstream, Kelso, Melrose, Paisley, Kilmarnock, Greenock, Ayr, and many other of the towns and villages of Scotland, have heard and responded to the remonstrance of the American slave against the Free Church alliance with their kidnappers. The word has gone forth, and has been echoed through glens, and from mountain to mountain all over Scotland, saying to the Free Church, "Send back the money; annul the covenant with death." Thanks are due to the Glasgow Emancipation Society—under God—for this agitation, so cheering to the humane and Christian heart. [Cheers.] I wish to be understood—I arraign before the tribunal of this kingdom and the world, not the people of the Free Church, but the General Assembly of that Church and its leaders—Doctors Chalmers, Cunningham, and Candlish. The people were not consulted in this guilty participation with man-stealers in their ungodly gains. Nine out of ten of the Free Church people would have said—"Touch not the price of blood;" and now the blood money has been solicited and obtained by their leaders, and put into the treasury, they would say, "Send back that money—it is the price of our Saviour, bought and sold in the persons of his little ones." [Great Applause.

Mr. Wright then proceeded in the fullest and clearest manner to expose the guilt and hypocrisy of the Free Church in accepting the slaveholders' money, while their delegates in this country were silent upon the enormity of the outrage. We give one extract as a specimen of the whole speech:

To the Free Church leaders I would say, with grief and plainness—In thus attempting to screen the slaveholder, and justify your compact with him, by taking the crimes and pollutions and horrors of Slavery from its living, responsible perpetrators, and putting them upon an intangible nonentity—an irresponsible abstraction—you do but mock God, and heap up to yourselves, and your church, wrath against the day of wrath and of the righteous judgment of God—when He shall make bare His right arm and unsheath His sword to right the wrongs of the American bondmen. [Cheers.] Then, again, you apologize for your allies, and seek to justify yourselves by representing slavery as a "condition," or "predicament," into which slaveholders "are born," "happen to fall," or "are placed," or "unhappily find themselves." Go arraign the Mahometan for his polygamy, the thief for his theft, the drunkard for his drunkenness, the pirate for his piracy, or the cannibal for his cannibalism. The polygamist says—"polygamy is a condition into which I was born;" the cannibal and pirate say—"cannibalism and piracy are conditions into which we happened to be placed;" the drunkard, as he lies in the gutter, "I happened to fall into the condition of a drunkard;" the thief in his dungeon says—"I find myself unhappily placed in the predicament of a thief." [Great applause.] Would the Free Church leaders accept these apologies, and hasten to solicit a share of their gains, and to welcome them as Christians? They have extended their fellowship to men stained with nearly all these crimes. Why should they not to them? How gentle—how tenderly touched upon—how "delicately expressed," as Dr. Macfarlan says of their deliverance. When slaveholders buy and sell men—when they steal their all—when they rob them of their wives and children, and of themselves—when they scourge, imprison, and hang them for teaching their children to read the Gospel of Christ; this Reverend trio of Free Church Doctors tell us they "*happen*" to fall into these deeds—they did not do them themselves—they had no hand in them—they only "find themselves unhappily in the predicament of doing them." (Cheers.) So might Judas say when he sold his master for thirty pieces of silver, "I did not do it—only my will had no hand in it—I happened to fall into the act, and unhappily found myself doing it." But this would not have prevented him from going "to his own place"—nor will it save the slaveholders from going to their own place—though ten thousand Doctors of Divinity should come to their rescue by receiving them as Christians while they are impenitent. Doctor Cunningham went to America. Suppose one of these Presbyterian slave-traders had seized and sold him as a slave for a thousand pounds sterling, and sent the money to the Sustentation Fund. "We are glad to get the dollars," says the treasurer, "where did you get them?" "I happened to seize and sell Doctor Cunningham as a slave, and he, being a strong man, and a Doctor to boot, brought a good price; (great applause)—and I, seeing your great need and desire for money, thought it would be a comfort to me, and acceptable to you, to give you a share of the proceeds." (Renewed applause.) "Well," says the treasurer, "considering that you happened to do it, and only found yourself unhappily in the predicament of selling the Doctor, I consider it right to take it, and receive you as a good Christian." (Immense cheering.) Would the Free Church accept it? No. If they would not build their churches and pay their ministers by the price of Doctor Cunningham, how dare they take the price of the poor heart-stricken slave?

We cannot refrain from copying the closing passage of this admirable speech, as eloquent in its language, triumphant as it is cogent and unanswerable in its arguments. After replying to all that Drs. Chalmers, Cunningham, and Candlish, urged in their defence, he proceeds:

Another argument by which the Free Church leaders seek to justify themselves, and silence rebuke is, that the General Assembly has settled the question, and that the inferior courts, and individuals, have no business to call in question which the Assembly has settled. I ask me—what right have you to seek to reverse decisions of the General Assembly? My answer is, whether it be right to obey God rather than man, the General Assembly, forsooth! I am not accused to yield unreasoning submission to human authorities—the General Assembly, of the Free Church, by the deliverance of last spring, on Slavery, have shown the decisions are especially unworthy of respect or confidence. Go see their apologies for slaveholders. The huckster in human flesh in Carolina would be as one of them. He would never seek to justify himself by pretending that he happened to fall into the condition of slaveholding, or that the providence of God made him a slaveholder—or by a distinction without a difference, between "slaveholding" and "holding men as property." No man can have any respect for the decisions of a body when that body decides that slaveholding and Christianity are consistent one with the other, and that slaveholders are Christians. When the Free Church Assembly sanctions an alliance with man-stealers, by making a distinction between "slaveholding" and "holding men as chattels," as they did last spring, they show themselves too weak or too wicked to be entitled to confidence. (Cheers.) Let us have no Popes—not even a Pope General Assembly. (Great applause.)

The Free Church leaders, again, seek to screen themselves by attempting to cast odium upon Abolitionists. Suppose I am all they represent me to be—"a stranger," "a foreigner," "a wandering declaimer," "a fanatic," "an ultra radical," "an infidel," "a heathen," a Jew, or Mahometan, or all these combined in one—and suppose the Abolitionists—as Dr. Cunningham says they are—"destitute of judgment, sense, or sanity"—what, then? Does this prove that they are right in "forming an alliance with man-stealers?" I have not asked them to receive me as a Christian, I only ask them not to receive slave-traders and slave-drivers as Christians. I do not ask them to endorse my character. I only ask them not to endorse the character of men "polluted with incest and renouncers of marriage rights." Let them apply whatever terms of opprobrium their consciences will allow them to apply to me, and to that self-forgetting, self-sacrificing, all-enduring, and all-forgiving band of Abolitionists with whom I am associated; but I entreat them not to apply the terms of honored, useful, devoted, evangelical Christian, to slaveholders. (Great applause.) Sir, I aspire to no higher honor than to sit at the feet of Jesus, and learn of him. If I may but win Christ, if I may but love as he loved, and forgive as he forgave, and be counted worthy to bear about in my body the dying of the Lord Jesus, that the life of Jesus may be manifested in me; if I may but live by faith in the Son of God who hath loved and died for me; if my life may but be an epistle for Christ, known and read of all; if I may but share in his sufferings, and death and in his rejoicing and his glory, it is all I ask on earth, and all I ask in eternity. I care not what men may say of me, if the spirit and life of Christ may but be mine; but in the name of my Almighty God and Saviour, I protest against this effort of the Rev. Doctors Chalmers, Cunningham, and Candlish, to associate the name of Christ, my Redeemer, with slaveholders. By seeking to promote this blasphemous association, their influence goes to crucify the Son of God afresh, and make his holy and endeared name the scorn and contempt of mankind. (Great sensation.)

Henceforth, when the Free Church leaders talk of their purity and regard for Christ's crown—my answer shall be "*Send back the Money.*" When they talk of domestic servants—Slavery as an institution, I will say, "Send back the Money. When they talk of happening to fall into the condition, or of unhappily finding themselves in the predicament of slaveholders—"Send back the Money" shall answer the stale apology. (Great applause.) And when they say the "Providence of God" led them into this alliance with slaveholders, as they unblushingly do, my answer to the impious assertion, shall be—"Send back the Money." Be this our cry—till it sounds through every glen, and echoes from summit to summit of every hill in Scotland. To the Free Church God says—"Woe unto them that call evil good, and good evil—who justify the wicked for a reward! Ye have wearied the Lord by saying, those who do evil are good in his sight. Woe to them who build their churches with blood, and their manses with iniquity, for the slave-stone shall cry out of the wall, and the slave-beam shall answer it from their pulpits; and say send back the money! Shall not all Scotland take up a parable against them, and say, "Woe to those who fill their treasury with that which is not their own. Bring no more vain oblations, your sabbaths and your solemn meetings are an abomination unto me. When ye make many prayers I will not hear you—your hands are full of blood, wash you, make you clean put away the evil of your doings—"*Send back the Money*" cease to do evil, learn to do well, relieve the oppressed—then shall your light break forth and your name shall be blessed;" but if they refuse to obey and persevere in their covenant with death and their league with hell—they and their allies must be overwhelmed in undistinguishable ruin. (Cheers.)

A debate here arose between a Mr. Pennington and others in defence of the Free Church, and James N. Buffum and Frederick Douglass, in which our friends well sustained their side of the question, and evidently carried the audience along with them. We regret that we have no room for any extracts from their speeches. They were followed in a speech of great power by George Thompson, which, should we have room, we may give entire hereafter. After Mr. Thompson had taken his seat, Mr. Wright proposed a resolution of cordial acknowledgment to the Evangelical Alliance, for having, at their last meeting held at Birmingham, passed a resolution by which slaveholders would not be invited to their meeting, to be held in August next; and recommending to all those bodies whose object is the spread of the Redeemer's Kingdom, to adopt and carry out the same principle, which motion was agreed to by acclamation.

Mr. Thompson again arose, and extended, as will be seen by what follows, an invitation to Mr. Garrison to revisit England. We give this speech in full:

Sir, the Committee have intrusted to me a resolution, which it gives me peculiar pleasure to submit to this meeting. It is the intention of a few in this country, who deeply sympathize with the American Abolitionists, and who desire to do all in their power to promote the cause of universal emancipation, to meet in London in the month of August next, that they may confer together respecting the best and most effectual means of realizing their wishes. At this conference we hope to be favored with the presence and assistance of some of the most uncompromising friends of abolition from Scotland, from Ireland, from various parts of England, and from the United States. Sir, there is one man without whom such a meeting would scarcely be complete, by whomsoever else it might be attended. That man it is the object of my resolution to invite, and that man is William Lloyd Garrison. [Loud cheers.] Sir, there are many reasons for my individually desiring to see William Lloyd Garrison once again in this country. I long to embrace to my heart a friend and brother, who occupies a place in my most ardent affections. I long to tell him, that though the whispers of falsehood, and the parthian arrows of the envious and bigoted, may have done him injury in the estimation of others, they have only made him more dear to me, and more anxious to be identified with him. I want him to revisit these shores, that he may, by his own bright presence, dispel those clouds which the clandestine calumnies of his enemies have raised, to obscure the fair proportions of his pure and beautiful character. Sir, let me once again bear my testimony to the character of William Lloyd

...ating MAN as a "chattel personal," as it is defined by the following law:—"Slaves shall be deemed, held, and reputed to be chattels personal to all intents and purposes whatsoever." Under the liabilities of this law, is every slave in America held.

To accomplish our humane and Christian object, we rely solely, under the blessing of God, on peaceful, Christian means. We believe that Christ is "the power of God, and the wisdom of God," to take away this sin of slaveholding from the world—as well as all other sins—but we have no hope that Christianity can ever fulfil its mission, in reference to this monster sin, while slaveholders are received in society, as "respectable, honored, evangelical Christians."

While we disclaim the intention or wish to dictate to you, or to interfere with your doctrine or discipline, we do claim it as our right, and feel it to be our duty, to memorialize your reverend court, touching your position in reference to American slaveholders.

As men and Christians, we come before you to plead the cause of THREE MILLIONS of our fellow-beings in the United States of America, respecting whose condition the following facts are attested by express statute-laws—by the decisions of courts—by the Executive proceedings of the State and National Governments—by the testimony of ecclesiastical bodies, of different denominations—and by the public sentiment of the whole nation—*i. e.*:

To all intents and purposes, they are held and used *as property*:

They are denied the rights of marriage, and are compelled to live in universal concubinage:

They have no protection in their domestic relations and endearments:

All control of parents over their offspring is annihilated; and they must yield them up, as soon as born, to be *branded as property*: and to be reared for the market as mere articles of merchandise:

Children must follow the condition of the MOTHER; and the *father* of a slave is never inquired after, or recognized, in ecclesiastical or civil courts:

They are punished with stripes, imprisonment, or death, for teaching their children to read the law of their God:

They are scourged, hung, hunted with bloodhounds, and shot, if they attempt to exchange their ignorance for knowledge; their intellectual, social, and moral degradation for literature, science, and moral elevation; their slavery for freedom; their heathenism for Christianity and civilization:

They are never allowed to bear witness against their oppressors, in civil or ecclesiastical courts, whatever outrages they may have committed upon them:

They are fed, clothed, reared, and disciplined, solely with a view to their value in the market:

They have no being aside from the pecuniary interests of their masters—they are worked as creatures of profit, and profit only—and have no value in the estimation of their owners, except as they add to their wealth:

While conscious of their alliance to God and eternity, and of their "right"—in the language of the late Rev. Dr. Andrew Thomson—"to call God their Father, and to tread the soil of freedom, because they hope to tread the soil of immortality," they are compelled to grope about amid the dark horrors of chattelism, feeling after God and eternal life, among beasts and creeping things:

Such is the present condition of every American slave, such are the deeds daily perpetrated by every American slaveholder.

In 1794, the General Assembly of the Presbyterian Church, in America, adopted, as a part of their discipline, that "all who keep, sell, or buy slaves, are man-stealers, guilty of the highest kind of theft, and sinners of the first rank." In 1836, the General Assembly expunged this testimony against slaveholders. Why? Because, as a member of that body said to it, in 1835—"In the Presbyterian Church, members, elders, ministers, and Doctors of Divinity, are, with both hands, engaged in the unholy traffic in slaves." And because, as another member declared, no one contradicting, that "three-fourths of all the Presbyterians in the slave States hold, buy, and sell slaves, for the sake of gain." During the past year, the Synod of South Carolina, through the agency of their Theological Seminary, seized and sold eight human beings, to get money to educate Presbyterian ministers. Last spring, the General Assembly of the Presbyterian Church, in America, decided that American Slavery was in accordance with the spirit and precepts of the Gospel. The Presbyterian Church in the slave States denies to the enslaved portion of its members the right to "search the Scriptures"—the right to worship their God—the right to teach their children the record of the life and death of Christ. Slave-breeders, slave-traders, and slaveholders, as members, elders, and ministers, are admitted to the pulpits and communion of that church, and to the seats of honor in her church courts. These are horrible, but well-known and undenied facts, in relation to that church, and her General Assembly.

To that body, thus composed in part of "man-stealers and sinners of the first rank," who "trade in slaves and souls of men," to get money to educate their ministers, you sent delegates, who, though warned and entreated not to do so, and acting in your name, formed an alliance with them, and took their money to build your churches—and you have declared, in the deliverance of your commission, in 1844, that "all opportunities of drawing closer the bonds of fellowship with them ought to be embraced and improved." In doing these things, you have lent whatever influence you may possess to connect the endeared and venerated name of CHRISTIAN with *Man-stealers*, whom the Apostle classes with "murderers of fathers and murderers of mothers."

We come to you in the name of our common God, and in the name of our common humanity, to ask you, to entreat, to implore you, to "annul this covenant with death and this agreement with hell." Do not, we beseech you, despise and reject our suit—for it is the voice of our Saviour, bought and sold in the persons of his "little ones," calling unto you in the language of mourning and entreaty. By one act, you can exert an influence over the destinies of a great nation, and over the destinies of three millions of slaves in its bosom—victims of its thirst for gold, and its lust for power; and earn to yourselves the blessings of those who are ready to perish, the kindly sympathies and respect of all good men, and the approbation of your God.

As your leading men have declared that you cannot give up your fellowship with slaveholders, while you keep their money in your coffers,—money which they gave, with the understanding that you were to receive them to your pulpits and communion, as honest men and Christians; therefore, by the tears and sorrows of three millions of slaves, by the claims of humanity to your love and sympathy, as you value the teachings, the sufferings, and death of Christ, by your oft-expressed solicitude for the "Glory," the "Headship," and "Crown Rights" of your Redeemer; by our veneration for the God of the oppressed, we entreat you, Reverend Sirs,

SEND BACK THAT MONEY.

Signed, in name and by appointment of the Meeting, this 21st day of April, 1846,

JAMES TURNER, Chairman.

The same paper—the Glasgow Argus—which contains the report of this meeting, gives also a report of the proceedings of the Glasgow Ladies' Emancipation Society, where addresses were also made by Thompson, Douglass, Buffum, and Wright. Resolutions were passed pledging the society anew to faithful efforts in the cause of emancipation, and promising that "their sympathy and contributions will be continued to the Boston Bazaar till the last chain is broken from the slave."

The Edinburg Weekly Express contains also a report of several meetings held in the city of Edinburg. They were addressed by the four persons above mentioned. H. C. Wright proposed that Frederick Douglass be sent with a memorial, to be drawn up by himself, to the General Assembly of the Free Church, and the proposal was unanimously agreed to. On this point, Mr. Thompson said:

To-morrow evening another meeting will be held in the same place, at the same hour, and for the same purpose. And because there will be no rest on this subject till the money goes back, we shall have meetings until the Assembly meets, and while it is met, and after its meetings are over; so that there will be other opportunities of taking up other parts of the Free Church deliverance. And when the Assembly has met, friend Douglass is to visit them! He is to prepare a memorial, and read it to that august body, on the subject of American Slavery! Perhaps they will not allow him to speak! If not, he will nevertheless be there, all eloquent in his silence!—the type and representative of three millions of fellow-beings in Slavery! Well would it be for the Assembly of the Free Church, ere controversy begins, to send back the money! Then shall they have washed their hands clean of this iniquitous business.

Judging from the excitement which seems to exist both in Edinburg and Glasgow, but especially in the latter city, it seems very evident that a feeling is aroused which it will be impossible to stifle. Our friends are doing a great and a good work. It would be a mere act of charity in some of our popular journals to state the fact of the excitement that exists in Scotland in regard to this money, that the minds of the slaveholders and their friends may be prepared for the shock that awaits them. The Free Church will have to "SEND BACK THE BLOOD-STAINED MONEY!"

The War Spirit in South Street.

The Committee of Arrangements for the great War Meeting in the Park, on Wednesday afternoon last, requested all the masters of merchant ships in port to display their national flags at sun-rise on that day. The response to this invitation, we are happy to observe, was an entire absence of bunting from Sandy Hook to the Battery. There was but one national flag hoisted in the river, and that was on board of a little, nasty bark, which had the Brazilian flag flying at her foremast. A most remarkable display. The flags of the only two slaveholding nations of this continent flying from the same ship, and they the only ones to be seen. The sight was an ominous one, and whether designed or not, told a terrible tale to the world. The noble packet-ship Montezuma, whose halls are much finer than any in Mexico, and are the only ones which our countrymen will have an opportunity of entering, lay in her berth with all three of her signal poles furled, and not a rag of bunting of any kind flying. It was an insult to our maritime interests to request them to display their colors in honor of a meeting which was expressly intended for their destruction.

War Meeting.

An immense meeting was held in the Park, on Wednesday of last week, to respond to the declaration of war made against Mexico, and to pledge the people of this city and county in its support. That there were many people—many thousands—present, is very certain. That there were a great many speeches made, full of froth, and fury, of bombast, and braggadocio, of pseudo patriotism, and lies, and nonsense, and folly, and self-glorification, no man who still retains his senses, who heard them, or will read them, will doubt. That many of those who made them, and many more who sympathized with them, will be heartily ashamed of themselves before they are a year older, is by no means unlikely. Indeed, some of them had but to sleep a single night before they took their painful seats upon the stool of repentance. The meeting was got up by the Democrats; many Whigs were placed upon the committee of arrangements, and induced to serve, partly, probably, through a fear of unpopularity, and partly by the representation of their opponents, that the meeting was not to be of a party character. They were swindled, and made fools of, as they deserved to be. The first resolution passed contains the gist of the whole matter, and is as palpable a series of lies as was ever passed by a public meeting. It is as follows:

Resolved, That the aggravated and multiplied wrongs to which our country has been subjected by the authorities of Mexico, for a long series of years, and for which reparation has been repeatedly demanded, and continues to be withheld, and which are at last followed by the refusal to receive an envoy, appointed to make an amicable adjustment of existing controversies, and consummated by actual hostilities, have brought our relations with that nation to a crisis, in which forbearance ceases to be a virtue, and submission would be deemed pusillanimous by the civilized world.

The wrongs so aggravated and multiplied, to which this country has so long and so patiently submitted, is the unwillingness of Mexico to permit herself to be plundered with impunity of her richest provinces; and her refusal to receive an envoy, consists, as it appears by the recently published diplomatic correspondence, simply in this, that she refused, under the existing circumstances, to receive a minister, but asked that an agent should be sent by our Government, with full powers to settle existing difficulties. But let this pass. We are much mistaken if the people do not yet come to believe the truth on this subject, and do justice, at least, in part to Mexico, by detesting this war as heartily as it deserves. Although thousands crowded the Park at this meeting, to enjoy the fun of seeing David Graham, and other leading men, whose friends pride themselves upon their respectability, side by side upon the platform with Captain Rynders, and George Washington Dixon; and although the meeting was held in the very fever of the excitement, produced by the news of the first victory, yet there were very few indications of the war being a popular one with the mass of the people. A remarkable proof to the contrary was given, in the fact that the working-men—the anti-land-monopoly party—called a meeting, upon the spur of the moment, in another part of the Park, and passed a series of resolutions which we give below. If the working-men all over the country were as true to their own interests, understood them as well, and had the courage to speak out as boldly in their own behalf as these men, we should soon see an end of the Mexican war, and might hope that a speedy stop would be put to the usurpations of the slave-power:

The chair was taken by Mr. Ransom Smith, and Egbert S. Manning was appointed Secretary. The crowd around the platform was then addressed by the following gentlemen, working-men, viz:—Mr. John Commerford, G. H. Evans, M. T. O'Connor. The following resolutions were put and carried by acclamation, after which the meeting adjourned.

Whereas, a meeting has been called of the citizens of the city and county of New-York, to express their opinions "in relation to our difficulties with the Government of Mexico;" and whereas, the working-men of said city and county compose more than one-half of the population, most of whom are good and faithful citizens; and whereas, there are no working-men on the committee for getting up the meeting, nor on the committee for preparing the resolutions, which are to be offered at said meeting; nor have any working-men been consulted on the subject of these resolutions; nor have any working-men been invited to address said meeting. And whereas, from the manner in which the whole thing has been managed, the resolutions cut and dried, and the speakers drilled, (see meeting in the Mayor's office at 4 o'clock to-day,) we have great reason to believe that those resolutions will not set forth in their proper light the opinions of the working-men on this subject. And whereas, the proceedings of said meeting might, if suffered to pass unnoticed, be taken as the feelings of the working-men of this city. And whereas, we believe we are as competent to express our own feelings and opinions as any self-constituted committee of non-working men are to express them for us, notwithstanding their very great kindness in wishing to save us from all trouble on this point. And whereas, we have to pay the piper, dance who may, and on that head, if none other, are entitled to have a say in this matter; therefore, we, the working-men of the city and county of New-York, this 20th day of May, in the 70th year of American independence, in public meeting assembled, in the Park of said city, do express our feelings and opinions on "our difference with the Government of Mexico," as far as we deem necessary, in the following:—

Whereas, We have great reason to believe that these difficulties have been brought about by Texas scrip and Texas landholders, and other speculators on the products of the people; seeing, as they do, that Texas has little public lands, with which to satisfy them; and that if this "disputed territory" could not become, by some means, the property of Texas, they might not be able to live in such luxurious idleness on the products of the working-men; Therefore—

Resolved, That this meeting request the Commander-in-Chief of the army to withdraw his forces, now on the Rio Grande, to some undisputed land belonging to the United States, and that he, as President of the United States, send an embassy with a flag of truce, with full power to negotiate on the boundary between Texas and Mexico.

Resolved, That if, after the right and justice of and to each party be examined into, it should be shown that Mexico was in the wrong, we should look upon her faults with the kindness of an elder sister.

Resolved, That the republics of the world have to contend against the contamination and power of the monarchies of the world; and, therefore, should, if at all possible, live in peace and harmony with one another.

Resolved, That the thanks of this meeting are not eminently due to our servants in the United States Senate, for reducing the pay of volunteers to go to a foreign land and unhealthy clime, to be shot at for eight dollars per month, while they themselves are receiving eight dollars per day for staying at home, and talking to "Buncomb."

Resolved, That all landless men, who may volunteer to go to the seat of war, wherever it may be, are deserving of fifty dollars per month.

Resolved, That if the two Governments cannot come to a peaceable settlement of difficulties, the time for action has arrived; and that those men whose names appear to the call of this meeting, and those on the committees connected with it, ought to be the first to volunteer, and the first to leave for the seat of war; and that if they are not the first to do both, they should be looked upon as men who wished to incite others to do that from which they shrink themselves; and as such are fit subjects for "the slow, unmoving finger of scorn to be pointed at." RANSOM SMITH, Chairman.

E. S. MANNING, Secretary.

The Model Republic.

The biting article in the last number of Blackwood's Magazine, under this title, which we published in the Standard three weeks since, was written by a young Englishman, named Gardner, who has travelled in this country very extensively during the past two years. Mr. Gardner is the son of a wealthy manufacturer in England; he is a graduate of Oxford, and was, before he left England, one of the writers of PUNCH. He came to the United States a thorough radical, ultra democratic in his feelings, and a believer in universal suffrage; but a close inspections of our "glorious institutions," has effected a change in his feelings, and the first fruits of the lesson we have taught him is the "Model Republic," in Blackwood. We trust that if there be any more radical Oxonians they will not come hither to confirm themselves, but remain at home, and indulge in dreams of equality, under democratic institutions, which a visit to this country must dissipate. Mr. Gardner came here a radical, and he returns a tory. He was a writer for PUNCH, but is now a writer for Blackwood. A terrible change, which we cannot but think that a little longer residence among us might have prevented.

The two following letters were read at the Annual Meeting, and referred to the Executive Committee. The Committee have decided that they be published:

PHILADELPHIA, May 10th, 1846.

To the American Anti-Slavery Society:

I respectfully suggest, for the consideration of the Society at its approaching meeting, the expediency of adopting measures to secure the circulation, as extensively as possible, during the ensuing summer and autumn, of petitions to Congress, and the State Legislatures, asking their assistance for effecting the adoption of such amendment of the Constitution and laws of the Union as shall either abolish Slavery throughout the country, or terminate all support of the institution by the national Government.

The Convention of American Anti-Slavery women, assembled at Philadelphia, in 1838, adopted a resolution, that they would not cease to petition till Slavery should be extirpated. This resolution has not been fully adhered to.

The experience of England in reference to African emancipation, Catholic emancipation, Parliamentary reform; and the repeal of the Corn-Laws, as well as numerous instances in our own country, has demonstrated the efficacy of continued petitioning for effecting the repeal of unjust laws or constitutional provisions.

The Latimer petition of Massachusetts produced an excellent effect; had it been followed up yearly in that State, and extended to others, the benefit would have been still more apparent.

From recent experiments here it is found, that about three-fourths of the people of Philadelphia are prepared to sign petitions for the extinction of Slavery, by a change of the Constitution, and probably more persons can be induced to sign such a petition than one of a less radical character.

I feel confident, that a majority of adults in the whole Union might be induced to sign such petitions. If so, the effect would be overwhelming.

The work, if undertaken, should be commenced without delay, so that the petitions may be ready for presentation at the commencement of the short session of Congress, to be held next winter.

If strenuous efforts are made in this way, no political party will venture upon the nomination of a known pro-slavery candidate for the next presidency; and I firmly believe, that the great object of your efforts may be, ere long, attained.

I am, very respectfully, &c.

THOMAS EARLE.

TORRINGFORD, May 6th, 1846.

To the Convention of our Anti-Slavery friends, in New-York assembled, Greeting!

I am again reminded, by the notice given in the Standard, that the time of planning our anti-slavery work for the coming year has arrived. *Is* not, and *ought* not, Dissolution to be the all-engrossing topic of this Convention?

Mr. President—It is not so much the dissolution of the political connection of the *free* with *slaveholding* States, as their (free States) abominable *traffic* in the *merchandise* of Slavery, for which *we* would contend.

Let but this *horrid traffic cease*, and *all* the important purposes for which *such a union continues* are *thwarted*.

But, says one, this will be the legitimate effect of *such* a dissolution; to put an end to the commerce between the *free* and *slave States*. Grant it. But, then, this result supposes the Union already *as dissolved*, which, to say the least, is *yet doubtful* to be obtained. In proof of this assertion, *need* I point you to the history of *Liberty party*, and its legitimate fruit, *Annexation?* Am I to be taught, at this late period in the history of our glorious enterprise, by any member of this Convention, the superior efficacy of *political action* to that of *moral suasion* to overthrow the system of Slavery? I am persuaded *better* things of you, though I thus speak.

Let *good, practical*, Anti-Slavery *doctrine* be preached to the *merchantmen and* shipmasters of New-York city, at this Convention, and I shall rejoice that I have not spoken in vain to this meeting. [Though it be by letter.]

The *demand* for *free produce* is *much greater* at present than the *supply*. Will not this Convention devise a remedy, and commend it to the patronage of the Anti-Slavery friends throughout our country, and throughout the world? And *soon* may every mountain, hill, and valley, *echo* the sound in *holy triumph*, "*No man buyeth* their merchandise any more!"

With a *request* that the above be included in your Report of the doings of the Convention, I subscribe myself *yours, in behalf* of the *suffering slave*.

JAMES C. CLEVELAND.

WM. L. GARRISON.

☞ RUMORS.—HORACE GREELEY, the editor of the Tribune, writes from Washington, that "our ablest and staunchest men" there, say, that "this Mexican war could not have been brought upon us without a deliberate purpose, on the part of the Executive, to have war at all hazards, and they are confident that this Mexican brush is intended but as a cover for the needful preparations for a war with Great Britain." There are a great many men at the North who make no great claim to ability, but who have suspected as much without consulting any of the wiseacres at Washington. The Express states, also, on the authority of letters from Washington, that it is the intention of the Government to invade Mexico at several points, the whole army to be under the command of General Scott. This is a thing much more easy to talk about than do. It is a difficult journey from Matamoros to the city of Mexico, across the mountains, even for a dozen men on mules. An army will find it, probably, an impossible undertaking. Six months experience will make a great change in the contemptuous tone with which the Mexicans are now spoken of.

THE COUNTRY SAFE!—The following notice appears in the Glen's Falls Republican, of the 13th instant:

WAR AND RUMORS OF WAR.—An adjourned meeting of the Glen's Falls Light Infantry Company will be held at the Armory, on Monday evening next, (May 18th); and as present appearances are warlike, it is proper that every member of the company, who claims to be a son Liberty, should be present on that evening, as business of vast importance is to be transacted. *It is also evident to every reflecting mind, that the destiny of our country, as far as its glory and happiness are concerned, depends, in a great measure, upon* THIS *military company.*

A. COWLES, Sec'y pro tem.

Glen's Falls, May 13.

This may, probably, be a hoax, but it is so entirely in accordance with the magnificent notions of the prowess of all live Yankees, which have taken possession of the minds of a portion of the people, that it is probably a *bona fide* notice. If the Mexicans could *only* know what is going on at Glen's Falls!

A RIVAL IN BARBARY.—It is proposed, since the Bey of Tunis has abolished Slavery in his dominions, to call Tunis the New Bay State.

This Week's Paper.

FOURTH PAGE—*Poetry:* "The Mother and the Wife;" Voices from the Crowd. *Miscellany:* Pen and Ink Sketches; National Reform; William Freeman; The Slave Poet; A Reminiscence of Cowper; Influence of Vegetable Diet on Longevity; The Human Body.

FIRST PAGE—*Selections:* President's Message; Epistle, &c.; Rev. Mr. Torrey; Jerry. *The Standard:* Twelfth Annual Report of American A. S. Society, 1846.

SECOND PAGE.—Speeches at Tabernacle, (Concluded.)

GENERAL INTELLIGENC

Foreign.

Later from Europe.

By the arrival of the Britannia, at Boston, we have fifteen days later intelligence. There is, however, nothing of special interest.

The Oregon question remained in *statu quo*, the general opinion being in favor of a settlement on the parallel of 49 degrees.

The House of Commons came to a division on the first reading of the Coercion Bill on the evening of Friday. The number in its favor was 274; against it, 125; majority, 149; 3 Whigs voted in the minority.

The accounts from Ireland are very gloomy. Great distress is anticipated as the summer advances.

In the House of Commons Mr. Smith O'Brien has been arrested for refusing to serve on some committee. The reason he gave was that he wished to devote his time to the affairs of Ireland.

A quarrel occurred in the House between Mr. D'Israeli and Sir Robert Peel, in consequence of some words spoken in debate. It was, however, amicably settled.

The news from the Continent is unimportant.

Late from the Seat of War.

Our city was again thrown into a state of considerable excitement on Sunday, by the arrival of the intelligence of what is called a "GLORIOUS VICTORY!" on the Rio Grande. Every conceivable kind of type was put in requisition for the extras to announce the wonderful prowess of the American arms, and repeated again in the morning papers with some two or three black lines as expressions of sorrow for the death of as many American officers, and everything done that punctuation marks, and capital letters could do, to express the joy that was felt at the supposed killing of some twelve hundred Mexicans, and the drowning of many others, and the taking prisoners of three hundred more. Such is war. The death of a man in epaulettes, on one side, is mourned as a public calamity, and the slaughter of hundreds of fathers, brothers, and husbands, on the other, is rejoiced at as a thing to thank God for. We subjoin the following, which was received by Telegraph at the office of the Tribune:

The war with Mexico.—Two Battles!—1,200 Mexicans killed!—Only 62 Americans killed or wounded!—Death of Major Ringgold!—Vega, the Mexican General, taken prisoner.—American Consul and Residents at Matamoros, imprisoned.—Gen. Arista's Correspondence in the hands of Gen. Taylor.—Exchange of prisoners.

By express in advance of the mail from Mobile to Montgomery, (Ala.) thence to Washington by mail, and from the latter place by Telegraph, we have the following important news from the seat of war. This account, coming to us by Telegraphic dispatch, is necessarily very brief, and not altogether satisfactory. The main facts, however, we suppose may be relied on.

There have been two engagements between Gen. Taylor and the Mexican troops: the first occurring on the 7th instant, when Gen. Taylor was returning from Point Isabel to his camp opposite Matamoros, in which the Mexicans, numbering from 5,000 to 7,000, were repulsed.

The spot where the Americans lay one night, became a battle-field the next day, and upwards of 200 Mexicans were found dead upon the same spot the next morning.

Major Ringgold died from a wound received in this action.

The second battle took place on the 9th instant, commencing at 2 1-2 o'clock P. M. within three miles of Gen. Taylor's camp. The action was on the edge of a ravine, and one mile from the Chapparal, which was near twelve miles in width.

The Mexicans commenced the action with their artillery, which was posted so as to sweep a narrow passage, through which Gen. Taylor was advancing.

There being a swamp on the other hand, Gen. Taylor immediately ordered a charge in the teeth of the enemy's destructive fire, and the troops promptly responding, carried the enemy's guns at the point of the bayonet.

So sudden and impetuous was the attack, that Gen. Arista had not time to save his papers, which, with all his correspondence, fell into the hands of Gen. Taylor.

The action lasted one hour and a half, in which time 600 Mexicans were killed or wounded, and the Americans took 300 prisoners, and 8 pieces of artillery.

The Americans lost in the action about 62 killed and wounded. Among the killed were Col. McIntosh, Lieut Cochran, by the bursting of a shell, Lieut. Inge, and one or two others, whose names are not given. Col. Kane, Lieutenants Gates, Verbank, Hore, Luther, and others were among the wounded.

We regret to say that Major Ringgold, who was wounded on the 7th instant, died on the 10th, and was buried with military honors.

The total loss of the Mexicans, in both actions, was at least 1,200

The Mexican forces amounted to at least 6,000 men, while those of the Americans did not exceed 1,600 men.

An exchange of prisoners took place subsequent to the battle, by which, Capt. Thornton, and Lieuts. Hasdee and Kane were released. Lieut. Deas was not demanded.

Among the prisoners taken by Gen. Taylor, was Gen Vega. For him two American officers were offered in exchange, but it was declined to give him, save in exchange for an officer of equal rank, whenever one should be taken.

The Mexican army were so confident of victory, that every preparation had been made to celebrate it, but all their preparations fell into the hands of the Americans.

In their flight, many of the Mexicans took to the river, and were drowned in their attempts to swim it.

Gen. Taylor reached his camp the afternoon after his army. Leaving there his whole force, he, the next morning, left for Point Isabel, and arrived there on the evening of the 10th without molestation. On the evening of the 11th he started back to his camp, opposite Matamoros. We need not say that he and his army are in fine spirits.

Farther information has been received that the American Consul, and all the American residents at Matamoros have been arrested and sent to Saltill, a small town about 130 miles from Matamoros.

The steamer Col. Harney arrived at New Orleans from Brazos Santiago, having left on the 13th instant. She brings official accounts of the second battle.

NEWS CONFIRMED.

Loss of 263 Americans at the Fort—Major Brown killed; The Blockade vigorously enforced—Boat Expedition against the Mexican town Barita, ordered, &c. &c.

The Galveston Civilian of the 15th, says that Gen. Taylor received an express from his camp stating that 800 fresh troops had crossed at Matamoros, and that over 3,000 had crossed the Rio Grande.

He made preparations to leave next day with all the force that could be spared from Point Isabel. General Paredes is at the head of fifteen thousand troops on his way to Matamoros.

The brave and gallant Major Brown died from a wound received in his thigh, by the explosion of one of the enemy's shots. His wounds were not considered dangerous, but he was placed on one of the bomb-proof barrows. Mortification ensued from want of fresh air.

The strength of the fort and the skill with which it is defended, is incomprehensible to the Mexicans, and indeed it might be, for they have thrown upward of 1,400 shot and shells into the works, and every morning they present the same appearance. Our loss has been only 263 in the fort.

The constant practice the enemy have had in firing at it has taught them the proper bearing to give their guns, and almost every shot falls within the works.

The Blockade.—The sloop of war St. Mary's arrived from Pensacola on the 16th; steamer Mississippi on the 12th, from Vera Cruz. The Bainbridge is off the Rio Grande, enforcing the blockade. The schooner Flirt started for New Orleans on the 7th.

It is stated that an expedition is to be sent by boats of the squadron to take the town of Barita, sixteen miles from the mouth of the river, where there is a military force.

General Vega was captured by the Texan forces at the slaughter of San Jacinto. He was also at the fall of the Alamo, and is a brave and accomplished officer.

A concentrated attack on Matamoros is contemplated by the land forces, and Comdodore Conner's boats. It is more probable it is Barita that is aimed at, where are stores and ammunition.

Such is the account of the battles, and no doubt it will, to a certain extent, answer its purpose of increasing the excitement and war feeling at the North. Till this is done we shall not probably get the real truth. The news last week, that Matamoros was burnt, turns out to be false. The American commander *meant* to lay it in ashes, but could'nt beat his balls. The seven hundred Mexicans reported as killed, are reduced to so few that they can't be counted. So we shall find it in this case. Falstaff's seven men in buckram, and the little boy's ten thousand cats in the back-yard, which turned out to be "ours and another one," are good measures whereby to measure the first accounts of these tremendous victories on the Rio Grande.

NOTICES.

WAR WITH MEXICO!

Meeting of the People of Chester County.

At a meeting of the Board of Managers of the Chester County Anti-Slavery Society, it was resolved that a meeting of the people, without distinction of sect or party, should be held at the County Court-House, in West Chester, on Seventh day, the 30th, at 10 o'clock, A. M. to consider what are ourduties in this awful crisis, when the people are about to be plunged into a war for the support, extension, and perpetuation of Slavery.

Our citizens must either be aroused to behold the precipice which the nation is approaching, or with it rush blindly on to swift and sure destruction. Those who are standing on the watch-tower—the hope of the slave, the dread of the oppressor, the true friends of man,—must be eyes for the blind, ears for the deaf, voices for the dumb, and hearts for those who have bartered their own for the gains of oppression.

Let all who love their country, and the right, be present.

EDWIN FUSSELL,
JAMES WOOD,
ELIJAH F. PENNYPACKER, } *Com.*

RHODE ISLAND FAIR.

PROVIDENCE, MAY 22, 1846.

Dear Friends:—We beg leave to call your attention to the ANNUAL RHODE ISLAND ANTI-SLAVERY FAIR, to be held in this City on WEDNESDAY, (Commencement day,) September 2d. We do this the more readily, and hopefully, as the result of the last Fair, and the liberality manifested by friends in furnishing its tables, and in various other ways supplying its wants, far exceeded our expectations. To you all, we render hearty thanks, assuring you that the proceeds of your labors have done much to renew the energies, strengthen the courage, and revive the hopes of the slave's toiling friends, and relieve the necessities of many a fugitive from the house of oppression.

But we must still urge a renewal of your benevolence, and an extension of your liberality. The great cause in which we are engaged is still unconsummated—the public mind is still laboring under the withering, cramping influences of party prejudice, and sectarian exclusiveness. The public ear is still deaf "to the cries of God's poor." The public eye is still blinded to the thousand bloody results of American despotism. The institutions, political and social, of the whole land, are still swayed at the dictation of mongers of human flesh. The country is being burdened by the annexation of immense tracts of slave-holding territory. To support the *infernal* system, and multiply the victims of human tyranny, our people are called to unsheathe the sword—to immolate themselves upon the wreaking altars of *war*. We call upon you, friends, to make another effort to break these chains—to annihilate this scheme of diabolical intrigue and conspiracy against the lives and liberties of human beings. We ask you to help us to make the *effort*. Let us spare neither expense or trouble; as we esteem the welfare and happiness of *human beings*—sons and daughters with us of one Great Common Father;—as we value our characters as Christians, and friends of the human race—as we wish to prove the sincerity of our professions, let us individually and collectively address ourselves to the task. Let us forget all selfish interests, and labor for the good of others. This will soften the severest toil, and lighten the heaviest burden.

We invite you to enlist with us in this work, both by contributing, yourselves, of whatever Providence has thrown into your possession of a contributable nature, and by soliciting contributions from others. Nothing will come amiss—anything and everything will aid us. We earnestly entreat you to leave no friend unsolicited—to let no influence lie dormant—to let no energy remain inactive—to let our stock lack nothing which you can possibly spare.

Any requisite information may be obtained by addressing Amarancy Paine, Anti-Slavery Office, corner of Broad and Dorrance streets. Contributions and donations may be deposited in the same place, or with either of the following persons:

S. R. Harris, *Mary R. Clarke,*
S. B. R. Foster, *E. H. Brown,*
Abby Burgess, *Amarancy Paine,*
Caroline Ashley, *H. B. Redway,*
Mary Hathaway, *Parthena T. Janes,*
Abby Thurber, *Sarah R. Smith,*
Lucretia Francis, *Mary Smith.*

ANNUAL MEETING OF THE NEW HAMPSHIRE ANTI-SLAVERY SOCIETY.

The twelfth Annual Meeting of the New Hampshire Anti-Slavery Society, will be held at the Town Hall, in Concord, on Thursday, the 4th day of June next, commencing at 10 o'clock, A. M., and continue two days. Business intimately connected with the welfare of the Society renders a large attendance desirable. Let all who can, come.

BENJAMIN COMINGS, *President.*

J. G. WYATT, *Secretary.*

THE RURAL FAIR.

Fourth of July at Dedham.

This effort on behalf of the cause of Freedom in MASSACHUSETTS, will be made at the "TEMPERANCE GROVE," DEDHAM, on the 4th of July.

It is the purpose of the managers to spare no exertion to redeem that day for the *present* service of righteous principle, by making it a holyday on which the whole community may enjoy with them, the pleasure of a true festival of freedom in union with the higher satisfaction of duty fulfilled, by a simultaneous exertion to aid in carrying out the principles of our forefathers.

We have made comfortable arrangements for the exhibition, and sale of a rare and valuable collection of beautiful and useful articles, such as no other opportunity can present; with fruits, flowers, and refreshments of every kind; and propose to provide such accommodations as shall make this rural festival a most happy and inviting one to all the friends from the city and surrounding country.

The Massachusetts Society intend to celebrate the day at the same time and place. Addresses from the most devoted and eloquent friends of the cause, may be expected, with vocal and instrumental music from our musical friends. More particular announcements will be given hereafter.

MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
For the Managers.

WESTERN NEW-YORK ANTI-SLAVERY SOCIETY.

The Western New York Anti Slavery Society has held its Third Anniversary, and to awaken, to inform, and to inspire the American people with a true sense of the iniquity of Slavery existing in our country, and to endeavor to interest their sympathies in the cause of the poor slave, we make this appeal to an intelligent public; confidently hoping that the hearts of the people will yet be made to beat in unison with liberty, that their eyes will be opened to perceive the evil working of oppression, and their ears unstopped to hear the cries of the down-trodden; to send forth an earnest voice and an efficient deed in behalf of the *right*, to assist with heart, hand, and purse in the destruction of the vile temple of Slavery, and in the strength of their *moral resolves* to work out the salvation of the enslaved, and to hasten the coming of that glorious day when men shall be slaves and oppressors no more.

Now is the time for every lover of liberty to weave for himself a garland of gratitude in the heart of the slave; to stretch forth his hand and raise him to the level of humanity.

To strike from his limbs the fetters that bind,
And lift the dark pall, that envelops his mind.

To accomplish this end, it is necessary that lectures should be delivered, and books and papers on the subject circulated; therefore the Executive Committee of the Western New-York Anti-Slavery Society have engaged for a lecturer and general agent, WILLIAM W. BROWN, an eloquent and efficient laborer in the anti slavery field; one who has felt in his own person the evils of Slavery and with the strong voice of experience can tell of its horrors. While thus engaged he is dependent for his sustenance on the aid of the philanthropist; we would, therefore, ask of you to contribute of your abundance to the support of those who are laboring in the cause of our suffering brethren of the South, and to ask your friends and neighbors to do the same, however small the sum may be, and the blessing of those "who have none to help them" will rest upon you.

You are also respectfully informed that the anti-slavery ladies of the city of Rochester have determined to sacrifice their time and means for the purpose of holding a fair on Christmas week of this year, and New Year's day of next year; the proceeds of which are to be applied for the spreading of anti-slavery truth, in the most judicious way, for the benefit of the slave.

Any assistance that can be rendered them in carrying out this plan, either in useful or ornamental work from the hands of ladies, agricultural produce from the industry and kind hearts of farmers, or specimens of mechanical ingenuity from those who work in wood, brass, iron, or any other material, will be thankfully received, and give evidence that there is "still flesh in man's obdurate heart that feels for fellow-man."

Donations of any kind may be placed in the hands of the general agent, WM. W. BROWN, or directed to HENRY BU-H, Treasurer, Rochester, N. Y., also, communications may be addressed to the same persons,

JOSEPH C. HATHAWAY, President.
SARAH A. BURTIS, Secretary.

ANNIVERSARY NOTICE.

The Ohio American Anti-Slavery Society will hold its Annual Meeting at New Garden, Columbiana County, commencing on the 17th of June, at 10 o'clock, A. M.

Arrangements are being made for the attendance of prominent advocates of the oppressed, not only of our own, but other States; the result of which, with other particulars, will be made known previous to the meeting.

From the increasing interest in this State, we anticipate a GENERAL RALLY. We also invite our friends of Western Pennsylvania, and Eastern Indiana to be with us on that occasion, and aid in devising efficient plans of operation for the coming year.

By order of the Executive Committee of the Ohio American Anti-Slavery Society. LOT HOLMES,
Rec. Secretary.

TO THE ABOLITIONISTS OF MASSACHUSETTS.

Dear Friends: At the late annual meeting of the Massachusetts Anti-Slavery Society, measures were adopted to sustain a number of able and devoted lecturers in this State, during the present year. One (Parker Pillsbury) is already in the field. Several others will soon enter. It is desirable so to arrange their labors in connection with other anti-slavery agencies, as to accomplish the greatest amount of good. Of these, the quarterly meetings of the county societies may be justly regarded as among the most efficient.

It is now proposed to the friends in the several counties, to hold their quarterly meetings in the following order, as nearly at regular intervals as may be, throughout the year, viz:

Essex,	Saturday,	May	9
Middlesex,	"	"	23
Worcester North,	Thursday	June	4
Worcester South,	Wednesday,	"	17
Norfolk,	Tuesday,	"	30
Bristol,	Wednesday,	July	15
Plymouth,	First of August celebration.		
Essex,	Thursday	August	13
Middlesex,	Wednesday,	"	26
Worcester North,	Tuesday,	Sept,	8
Worcester South,	Tuesday,	"	22
Norfolk,	Tuesday,	Oct.	6
Bristol,	Saturday,	"	17
Plym

Poetry.

From the Western Citizen.

"THE MOTHER AND THE WIFE."

It was a land where wrong had power,
And Truth's free voice was hushed—
Where God's immortal creatures were
By God's own creatures crushed.

Bowed to the station of the brute,
Their limbs in fetters pined,
While folds of darkness and despair
Enwrapt the shrinking mind.

But there had sprung a champion forth
That dared the truth to tell,
And in the fierce upstarting strife
Her falchion wielded well.

He heard Columbia's voice of wo,
Saw groaning Afric bleed;
He struck for truth, and freedom too,
In this their hour of need.

Through angry hosts that thronged him round,
He bore his banner high,
And thousands trembled while they read,
"To conquer or to die."

Ah! now behold the hero laid
Low on the couch of pain;
Hot fevers burn his wasting limbs,
And rack his throbbing brain.

Now mourn the friends of right and truth—
His life is ebbing slow;
And thousand foes to freedom laugh,
To think her champion low.

Their coward hearts now rise anew;
To life and hope restored,
They rush in furious throngs to grasp
His banner and his sword.

And shall he yield that banner up,
And cease that sword to wield?
And while one pulse with life shall throb,
Renounce Truth's battle-field?

And shall he sully thus the wreath
That spans his champion brow,
And o'er the glory of his life,
Fling tears and darkness now?

Where are the friends that in the hour
Of conflict cheered him on?
They strike no stroke for freedom—no!
In doubt and dread they're gone.

On then, ye coward tyrants, seize
The banner and the sword,
And from the lone and dying man,
Extort the yielding word.

There's none but feeble woman there
To check the hand of wrong—
Then fly, ye dastards! woman's heart
For love, and truth, is strong.

They whisper words of courage—see!
The dying man revives:
They bid him never yield—such cause
Were worth a hundred lives.

They whisper faith in words of love—
Their voice new vigor gives;
He hurls defiance at the foe—
He lives—the hero lives!

Oh, could a thousand such as they,
Mothers and wives be found,
How would proud Freedom's banner float,
And tyrants bite the ground!

On to the strife, illustrious Clay!
"To conquer, or to die."
Ten thousand hearts have leaped to hear
Thy startling banner-cry—

And thousands yet shall leap—go on!
High Freedom's champion thou!
And victory's wreath, unbought by tears,
Shall circle bright thy brow.

Thy name shall live, with blessings writ,
While Freedom's self hath life,
And with thy name forever linked,
THE MOTHER AND THE WIFE.

From Dickens's Daily News.

VOICES FROM THE CROWD.

THE WANTS OF THE PEOPLE.

What do we want? Our daily bread;
Leave to earn it by our skill;
Leave to labor freely for it,
Leave to buy it where we will.
For 'tis hard upon the many,
Hard—unpitied by the few,
To starve and die for want of work,
Or live, half-starved, with work to do.

What do we want? Our daily bread;
Fair reward for labor done;
Daily bread for wives and children;
All our wants are merged in one.
When the fierce fiend Hunger grips us,
Evil fancies clog our brains,
Vengeance settles on our hearts;
And Frenzy gallops through our veins.

What do we want? Our daily bread;
Sole release from thoughts so dire:
To rise at morn with cheerful faces,
And sit at evening round the fire;
To teach our babes the words of blessing;
Instead of curses, deep though mute;
And tell them England is a land
Where man is happier than a brute.

What do we want? Our daily bread;
Give us that; all else will come;
Self-respect and self-denial,
And the happiness of home;
Kindly feelings, education,
Liberty for act and thought;
And surely that, whate'er befall,
Our children shall be fed and taught.

What do we want? Our daily bread;
Give us *that* for willing toil:
Make us sharers in the plenty
God has showered upon the soil;
And we'll nurse our better nature
With bold hearts, and judgment strong,
To do as much as men can do,
To keep the world from going wrong.

What do we want? Our daily bread,
And trade untrammell'd as the wind;
And from our ranks shall spirits start,
To aid the progress of mankind.
Sages, poets, mechanicians;
Mighty thinkers shall arise,
To take their share of loftier work,
And teach, exalt, and civilize.

And so we want our daily bread:—
Grant it; make our efforts free;
Let us work and let us prosper;
You shall prosper more than we.
And the humblest homes of England
Shall, in proper time, give birth
To better men than we have been,
To live upon a better earth.

Miscellany.

From the Boston Atlas.

Pen and Ink Sketches

OF POPULAR PERSONS AND PLACES.

BY A COSMOPOLITAN.—[Second Series.]

Gossipping Sketches in a London Concert Room—the Hutchinsons—Dickens—and Mark Lemon.

I have, in a recent number of my "Etchings in England," taken some notice of the fact of the influx of American talent in London, at the present period. From one end of London to the other, the walls are placarded with notices of amusements of all descriptions, furnished or purveyed by Mr. This, That, or The other, "from America." I noticed, only a few days since, a huge broadside sheet, on which was depicted a muscular-looking gentleman, who had made himself into an excellent model of the arch of a bridge, and who was supporting on his abdomen a huge cannon, which an assistant was in the act of firing off. This was the American Sampson. At the New Strand Theatre, some posture-masters are passing themselves off as the "American Brothers." A Mr. Henry Smith, who says he is "from America," is vocalizing somewhere at the East End. Mr. Henry Russell, who has created a taste for *exciting* songs, and who is said to be an American, although I have heard the fact disputed, is singing to a very pretty pecuniary tune; and the Ethiopian Serenaders, or, as a London print terms them—"the sham-Abraham Yankee Niggers"—are astonishing aristocratical audiences at the Saint James's Theatre, with their grotesque performances. Again, in a different and far higher sphere of action, the two Miss Cushmans are "winning golden opinions from all sorts of men," aye, and women too,—Miss Charlotte Cushman having performed a feat unparalleled in the theatrical annals of this country—I refer to her having played the part of Romeo for fourteen consecutive nights—the house, on each occasion, being crammed to overflowing. Then, again, Risley's successful engagement at Drury Lane has but just terminated, and I have now to speak of a new set of candidates for public approbation on this side of the water.

It must have been long ago observed that these "Pen and Ink Sketches" are confined to notices of popular people on this side of the water. Circumstances, however, may arise, which will render it necessary for me to include in them incidental mention of individuals already known to the American public. And the present occasion is one which calls for, and justifies, such a course of procedure. I have, however, the less hesitation in thus steering a little wide of my usual course, as I know that many persons in America feel considerable interest in the doings of an estimable party of vocalists, at whose opening concert I was present, a few evenings since. I refer to the "Hutchinson Family." Not that I mean to confine my remarks to them alone. By no means. I wish to give some sketchy notices of the debut of so interesting a family of singing-birds in our great metropolis; and also to select, from among the audience, a few prominent personages, and, as well as I can, place them before the eye of the reader.

I have attended many concerts and exhibitions in my time, but I never saw such a gathering of literary and musical people of note, on the occasion of the first appearance of a party of strangers, as were assembled at the Hanover Square Rooms, on the evening of the ninth instant, to listen to those who had "come from the mountains of the old Granite State." I know not how to account for this, but it was a subject of very general remark. There had been no preliminary puff-paragraphs in the newspapers—and only one notice of their arrival had been given by the London press—that was a kind mention of them in the Daily News, (Dickens's paper,) written by Mr. Hogarth, who heard them sing some of their pieces at the house of Boz—where the brothers and sisters spent an evening with Samuel Rogers, Douglas Jerrold, the Hon. Mrs. Norton, and a whole host of popular people—so that they owed nothing to such tricks as are usually resorted to here, in order to ensure a favorable hearing.

There is generally such a flourish of trumpets to herald the "coming out" of stranger-candidates for fame and fortune in London, that, in the absence of such adventitious aids in behalf of the Hutchinsons, I almost feared for their success. I *knew* that if people could be got together to hear their sweet and touching mountain melodies, they would win their way into popularity, by the simple powers of simplicity and pathos—but to get them together, in the first place, was the difficulty. Modest merit will starve in London, whilst impudent assumption rolls in luxury. It is of no use there to hide what light one has under a bushel; he who talks loudest and most of the excellence of his own merchandise, will be certain to have the greatest number of customers. For these reasons, I say, then, and on these accounts alone, I had some fears for the success of the Hutchinson Family in London.

The concert was advertised to commence at eight o'clock, and by that hour all my fears were dissipated, and my apprehensions quieted; for the splendid room gradually filled, until it contained as fashionable, refined, and intellectual an audience as I ever remember to have seen. From where I sat I could count nine or ten individuals whose names are, on both sides of the Atlantic, as "familiar as household words." Many of them have been, on former occasions, the subjects of my Pen and Ink Pictures; those amongst them who have not, I shall in this sketch [and perhaps in the next, also, for the article may extend to two papers] bring before the reader, just in the order of my recollections of the originals, as they sat in the Concert room that evening.

On the very front seat, between two rather highly dressed ladies, is a gentleman, who, it is evident, is of some "mark and likelihood," for, as he entered the room, a few minutes since, everybody turned their heads towards him; and then everybody whispered to somebody else, as much as to say, and did say it, no doubt—"that's him." He is, I should opine, about some six-and-thirty years of age, tolerably well built, but not possessing that ease of manner—that nameless something which nobody can name, but which everybody can appreciate—which constitutes the *beau ideal* of a finished gentleman. He is badly, nay, vulgarly dressed. A green plaid silk neckhandkerchief, with no collar surmounting it, envelops his neck, and the ends of it awkwardly, or rather carelessly tied, are confined by a large headed breast pin. He has a very flaming waistcoat, and a very showy watch-chain—and his hat is of a very *outre* shape. Let us, however, look at the head, from which he has just removed it.

Were I a believer, through thick and thin, in phrenology—which I am not—and desirous of ascertaining the cranial developments of the gentleman in question, I should find not a little difficulty in arriving at any conclusions, in consequence of the quantity of hair which covers every individual organ. It is lightish-colored hair, frizzly, as the old nurses say, all over, and combed up like a little pyramid, on the crown, from whence it descends, enlarging as it goes, until it covers the collar of the coat, and dwindles away at the sides into some rudimentary whiskers. The face belonging to this head is not particularly prepossessing, but it *is* remarkably red; there is a good deal of lurking humor apparent in the eyes, and about the mouth—but, withal, a coarseness which he who has formed his opinion of Charles Dickens from the flashy portrait of him by Maclise, who has depicted him with luxuriant hair, beaming eyes, and delicate complexion, would by no means expect to find. There sat a lady near me, who had never seen Boz before, and when it was whispered that he was in the room, she put herself into an infinity of positions, in order to have a good look at him. As this good lady's opinion was one shared in common with a great many other ladies, I will repeat the exclamation she made when she had completed her survey—"And so that is Dickens—the man who wrote about little Nell? Well! I *am* disappointed."

In consequence of the starting of the new morning paper—the Daily News—there has been a good deal of gossip of late, in literary circles, respecting Mr. Dickens's department. I think I before mentioned to you that he had commenced in its columns a series of papers, entitled, "Traveller's Sketches—written on the road." Of these sketches, four numbers have, up to the time of my writing, made their appearance, and more meagre specimens of composition I have seldom seen. The universal opinion respecting them is—that they are dead failures; and every one wonders how Boz could peril his reputation by publishing such second-hand affairs. People begin to be of opinion, that the writer who said, a few years ago, that he would "go up like the rocket and come down like the stick," was not quite wrong. Certain it is, he is on the wane. Whenever he has taken to writing out of his own beaten track, he has shown that he writes no better than hundreds and thousands of others. His last Christmas book was by no means a great hit here. Boz must create some new "Weller," if he would regain some of his lost laurels.

With his late publishers, Messrs. Chapman & Hall, as may perhaps be known, Mr. Dickens has quarrelled, and Messrs. Bradbury & Evans, the proprietors of "Punch," are now the issuers of his books. When Chapman & Hall first started the "Pickwick Papers," they agreed to pay Boz ten pounds, or fifty dollars, per monthly number. After three or four of the series had appeared, and the book began to attract attention, these gentlemen, without an application from Dickens, not only offered him a hundred pounds each for future numbers, but made up that amount for those which had already appeared. They were doubtless much benefited by their liberality, for "Pickwick" made the fortune of the house. Money matters, it is said, was the cause of the break off between the parties. When Dickens returned from Italy, he applied to Chapman & Hall for the accommodation of a thousand pounds. They hesitated—and asked for some security. "Oh!" said Boz, "I shall be writing something for you, and anything of mine is safe to sell." The cautious tradesmen hinted that life was uncertain, and did not like the idea of paying for an unwritten book. So, in a huff, Dickens applied to Bradbury & Evans, who advanced the money, secured the publication of his books, and will doubtless take care of themselves.

As a great many stories respecting the origin of the Pickwick papers are current, none of them being the true one, and as I know the correct one, I will just relate here, how it was that Boz so suddenly rushed into popularity, and went up like the rocket, to come down, as it is generally admitted he is descending, "like the stick."

An artist named Seymour, was, a few years since, dragging out, in poverty, a miserable, desponding life. His sketches were, in the midst of all his privations, strange to say, of a humorous character, and one day having conceived the idea of depicting, in a series of sketches, the adventures of a benevolent Knight Errant, he made the four drawings which accompanied the first number of the Papers. Having thrown these sketches by, he thought no more of the matter, and again fell into despondency. His wife was an energetic woman, and one evening, urged by want, she took these drawings and proceeded to the shop of Mr. Spooner, in the Strand, who is a publisher of caricatures, for the purpose of disposing of them, in order to enable her to meet the wants of the passing hour. Mr. Spooner was absent, and the poor woman was returning home with broken spirits, when, happening to pass the shop of Chapman & Hall, who were then in a very small way of business, she went in and offered Mr. Chapman the drawings for a mere trifle—for, in fact, anything she could get. Mr. Chapman, after some hesitation, purchased them, and on consulting his partner they thought it would answer to engage the artist to do more sketches, and to procure some one to write a story to them, adopting Seymour's idea of the benevolent old Gentleman Knight Errant. At that time some sketches of every day life and every day people, were being published in the Morning Chronicle, by Boz; and Chapman & Hall thinking him the very man they wanted, applied to Dickens, who agreed to write to the sketches for the sum I have before mentioned. Thus it will be seen, that to Seymour belonged the original idea of Pickwick, the benevolent old gentleman. Poor Seymour committed suicide soon after the arrangement, the popularity which his sketches acquired, having proved too much for him, and his wife is now indigent—whilst Boz and the publisher have almost coined money. So much for the gentleman in the front row.

The time for commencing the entertainments has passed off, and the audience are growing rather impatient—they show it, however, in quite a different way to what audiences at theatres are accustomed to do. There are no facetious demands for "physic," as the gallery-gods love to call the science of sweet sounds—no whistlings, of so ear-piercing a nature, that the fife of a recruiting party is dull in the comparison. No shouts of "play up," nor any mingled showers of orange-peel and nut-shells. Only an occasional impatient tapping of feet, or the subdued thumping of sticks—or significant "a-hems," are heard. It is impatience, to be sure, but it is the subdued expression, and not the noisy indication of it which suits so fashionable a place as the Hanover Square Rooms—a place where anything approaching to vulgarity is not for a moment to be tolerated.

At last the strangers emerge from a little door, on the left hand of the stage, which is erected at the upper end of the room. There are four of them, and in point of personal appearance they are singularly unlike any party of vocalists who have stood on that platform before. All the foreign singers who had been accustomed to figure there had been dashing-looking gentlemen, with carefully arranged hair, fastidiously disposed whiskers, superb mustaches, fascinating imperials, and teeth so white and glistening that the lips in front of them perpetually smiled, in order that they might be exposed to the gaze of admiration. Then these *artistes*, as they delight to style themselves, were wont to be attired in the most charmingly patterned waistcoats—the most unexceptionably cut coats—and pantaloons, guiltless of a wrinkle—their digits being encased in the whitest of kid gloves. Of the ladies I dare not presume to speak, and consequently the reader must fall back on his or her recollections of Pico, or some other fair cantatrice who has appeared in the land of Washington. The only reason why I at all allude to these singing birds of passage, is, that I wish to show how striking a contrast to them, in their personal appearance, were the Hutchinson Family.

And yet these New Hampshire minstrels are, so well known in all places where the Atlas is read, that it would almost seem a work of supererogation to say anything about them. However, as my sketch of the concert company would scarcely be complete without them, I shall most certainly include them. One might as well see Hamlet performed with the principal character left out, as to state the effect of singing without referring to the singers themselves.

A loud and hearty English welcome greets the three brothers and their pretty sister, as they make their obeisance to the audience, and this they do in a perfectly simple and characteristic manner. There is no pressing of white gloved palms on superfine broadcloth, just over the spot where the heart is supposed to be;—no affectedly down-cast eyes, and wreathed smiles: but instead, and much better than such, there is a frank, homely, high-bred recognition of the compliment, perfectly respectful, and at the same time utterly devoid of anything like obsequiousness, or servility. Their manner, as unaffected as it is fresh and delightful, evidently *takes* with the audience, who, one would have thought, could scarcely have been so favorably disposed towards the debutants at a first glance. Naturalness and simplicity, however, are always charming; and simple wild flowers will attract attention and admiration, even amongst the most costly exotics which grow in the great hot-houses of London society. But let us look at the musical party separately, and as they stand. Collectively they have been described (by Willis, I believe) as "a nest of brothers with a sister in it."

We cannot hesitate for a moment in considering the tallest of the party to be a Yankee—a Sam Slick sort of a personage. The word is inscribed upon every line of his countenance, each straight particular hair avouches it; and the figure, to say nothing of the coat which envelops it, and which is emphatically of New Hampshire cut, is spare and wiry. He has, too, the peculiarly keen and richly quaint expression which belongs to the down Easters. It needs not a second glance to discover that he is the "droll" of the party. The merry twinkle in his eye informs us of that. In his hand he carries a violin, rather a singular adjunct for a mere vocalist, for a music book is generally the sole companion of fashionable performers. It is plain that the party will accompany themselves, for we observe no signs of an orchestra—but let us proceed with our inklings.

Standing next to the party just etched is a young girl, whose singularly modest and sweetly unassuming appearance has already touched all hearts, and spoken volumes in her favor. Her face is more than pretty, and extremely rich in expression; but there are no meretricious smiles—no rouged cheeks—nothing at all about her that in the least savors of affectation. As the little Yankee girl stands, dressed in a plain, shot-silk gown, without a single ornament, in the midst of her sturdy brothers, to whom she seems to cling for support and encouragement, and who it is evident are worthy guardians of their fair young sister, many a nod of delighted approbation is exchanged amongst the fashionably attired audience. It is, indeed, something new to them to behold one so utterly artless in so public a position; for, as I have already intimated, tight waists, floral head ornaments, and a profusion of lace, with a stay-distorted young lady enveloped therein, generally go to the making up of one of the fashionable lady-singers of the present day, when nature is offered as a sacrifice on the altar of fashion, and beauty is sacrificed to deformity.

Next to this young lady-bird, stands, with his left hand resting on his hip, another brother, whose hair falls in rather wild profusion over his shoulders. He has a pleasantly expressive countenance, but were his locks a little shorn, and his collar worn as such an article of dress generally is in England, he would more resemble a son of John Bull's than of Brother Jonathan's. He is shorter in stature than his before mentioned relation, but still somewhat taller than the fourth of the party. He also carries a violin.

The other brother has a violoncello, and so nearly resembles in appearance the one last described, that it will be unnecessary for me to say more respecting him, than that he is the bass singer. So now, having placed them on the stage, let us, whilst the young men are engaged in tuning their instruments, take another glance at the company.

About the centre of the room you may observe a gentleman somewhat stoutly built, and of a very joyous expression of countenance. It is more indicative of joviality than of very considerable talent, and so far it conveys a pretty accurate idea of its owner, who, it is pretty generally admitted, has more tact than originality, and better fitted to judge of, and arrange the productions of other people's brains, than to produce much sterling coin from his own mint. He is the chief editor of the most popular light periodical in London,—it is Mr. MARK LEMON, the conductor of PUNCH.

And here, as in the case of Dickens, I may perhaps be permitted to say a few words respecting this popular journal and its editor.

There are in France certain stamped journals which are principally devoted to fun, satire, wit, and humor. The principal ones here alluded to, are the Charivari, the Corsair, Figaro, &c. The satire is for the most part political; and it is well known that not only the ministers, peers, and deputies, are frequently much annoyed, by the stings of these literary wasps, but that even Louis Philippe himself has smarted under the wounds which they have inflicted on him. The political satire is exquisitely hit off—the entire point frequently depending upon only one word, the humor of which is so irresistible, and its meaning is so self-evident, although generally well wrapped up—that the journals which indulge in these *epingles carillons*, &c. are really more or less powerful as political engines. The proof of this assertion is found in the fact, that the French Government has frequently thought fit to seize the journals here alluded to, in their passage through the General Post Office, and thus suppressed those numbers which contained attacks more outrageously provoking than usual. The publications, whose names I have mentioned, contain wood-cuts, illustrating their principal articles, and thus heightening, by the skill of the artist, the point of the author's satire.

Much in imitation of these publications, but less political, though equally humorous, and far more *funny*, is Punch. Generally thoroughly good-humored, and laughter-provoking, Punch is an embodiment of all the better qualities of the French periodicals, before alluded to; and if it possesses no real influence upon public opinion, it exercises an immense sway upon the risible muscles of all those who are capable of reading the English language. Punch has also created a school of humor peculiarly its own; and no other publication, started as an imitator, has ever caught the same spirit.

Punch belongs to Messrs. Bradbury & Evans, who bought it for a mere song—it now circulates more than forty thousand, weekly, although it is said by some that since the late attacks on Mr. J. S. Buckingham, and Mr. B.'s rejoinder, it has somewhat fallen off.

Mr. MARK LEMON, whom we have left all this time listening with manifest delight to the Hutchinsons, who are singing, "The cot where I was born," formerly kept a public house, or rather a gin-palace in London—so that making up "Punch" seems to be quite in his line. In a review of Mr. Buckingham's "appeal to the public against the slander of Punch," a London journal, referring to the former occupation of the editor of the London Charivari, says:

How Mr. Buckingham first incurred the anger of Punch we know not. The reason given, if we remember aright, in the work in question, was, that he was getting up the institute merely to provide for his family. Well, this institution, in our opinion, was founded upon principles likely to lead to the best results; but we will go so far as to allow to Punch that such *was* the primary object. Of this the members are the best judges. Was this sufficient cause for the unrelenting persecution with which Mr. Buckingham was pursued? Admitting such to have been the object, was Mr. Buckingham doing more than Mr. Mark Lemon did, when that gentleman, now editor of Punch, by a fortunate association with successive literary props, without whom, to judge from what has already appeared from his unaided pen, he would very soon fall to the ground, opened his public house in Wych street? What would Mr. Lemon then have thought of any widely-circulated print that went and said abroad, that his gin was watered, his segars of tobacco faded, his chop below the average size? In the cant phrases of the age, Mr. Lemon has, perhaps, in common with the other hollow philanthropists of Punch, a "large heart," a "hatred of oppression," a "fine nature," a "keen sympathy with the wrongs of the defenceless." How bitterly would he have felt this cruel attack upon one who had not facilities of replying, and whose only crime was that of endeavoring to support his family, seeing that if his customers disapproved of his plan of conducting his house, they could soon have left it. But now Mr. Lemon is a great man. He has many guineas a week upon Punch for correcting the proofs—a good berth is that of an editor, especially when one's powers of original popular composition are limited—he can order his writers to crush whomsoever he chooses. Without doubt we ourselves shall be the next object. We hope so, as it will afford us some amusement. He may as well knock down the Nelson column with an inkstand.

"So much for Buckingham" and Mark Lemon—but let us now turn to what doubtless the readers will consider "metal more attractive,"—notices of other prominent literary personages present. But as I have nearly filled my allotted space, I will defer, until a future number, the conclusion of this article.

From the Evening Mirror.

NATIONAL REFORM.

We probably entertain as devout feelings in memory of our revolutionary fathers as any other member of the Republic; but we do not believe that the whole work of political reform was completed by the heroes of '76. They did enough to make the way straight and easy towards a better condition, but the majority of their descendants unfortunately believe that they did everything, and left nothing for their posterity to do, but to grow rich, and talk about their glorious institutions. Therefore we have, as a nation, effected fewer political reforms than any other Christian people in the world, during the past fifty years. We have grown in wealth, but we have effected no changes in the principles of our Government. A Convention has just been called for the purpose of reforming the Constitution of this State, but the party who will have the controlling voice in that assembly, do not even propose any radical reform in our laws; the only change proposed is that of giving the election of judicial officers to the people. There is one radical reform needed in our Government, one that England made several years since, which France has just effected, and even Russia has commenced, yet our people will not tolerate. It is the reform of our copyright laws, which we borrowed from England, and still persist in retaining though she has abolished them. All the party measures proposed for the past twenty years are, in truth, of less importance to the interests of the people than this. We last week saw one of our courts engaged during an entire day, with twelve jurors, two counsellors, a dozen witnesses, a judge, a clerk, and a crier, in determining whether Mr. So and So should pay another Mr. So and So six and a quarter cents. The amount in dispute between these precious fools was neither more nor less. But it was money, and money can be understood, handled, and appreciated. It is a thing to go to war about, to go to law about, to legislate about, to make a noise about, to send ambassadors to foreign countries about. But a moral principle is not so tangible. It is true that men's happiness may be affected by it, that the national honor may be involved in it, that money even may be lost or gained by it, but a moral principle is nothing *per se*, as Mr. Tyler says. Can you eat a moral principle? Can you put it in your pocket? Can you trade with it? Can you weigh it, or measure it, or manufacture it? No. Then what is the use of it? It is not worthy to be legislated about, it cannot be taxed, it cannot be exhibited at the American Institute; it cannot be shown at the Farmer's club; it cannot be sent abroad as a specimen of American genius; it cannot be patented. Then what's the good of it, again? This is the way we treat the great and important subject of an international copyright, because it is a moral principle, and not a bag of cotton or a barrel of flour. Congress has been petitioned, besought, and persuaded to confer a blessing upon the nation, by the passage of a law of international copyright; but there is no Chipman, no McConnell, no Sawyer, no Yulee, in either branch of the national assembly sufficiently bold to advocate a measure which is only a moral principle, although the happiness and honor of the nation are involved in it. It was easy to pass a Bankrupt Bill, to reduce postages, to annex Texas, to resolve to have Oregon, and even Cuba; one gentleman caused a whole corps of reporters to be turned out of the Capitol, because everybody had laughed at his lunching on cold sausages; Mr. Webster is allowed the privilege of talking to the Senate two or three days, at an expense to the nation of two or three thousand dollars, because Mr. Ingersoll had said something about him which he didn't like; but when a large number of well-known and reputable citizens petition Congress on the subject of an international copyright, the time of our representatives is too valuable to waste upon a mere matter of morals. There are more weighty matters to be disposed of first. Mr. Chipman has a speech to make on the evils of education; Mr. Sevier is engaged in showing the impolicy of allowing anybody to shoot or be shot in our army but a native American; Mr. Giddings is bound to convince the South that a war for the sake of 54 40 is just the thing for the true interests of the country; and Mr. Adams is willing to speak his hour on any subject but that of copyright.

The only way in which copyright can ever be got before the representatives of the people will be by introducing it as a rider on some other subject; the duty on butt hinges, or some other important matter. Petitions have been sent to Mr. Polk, suggesting the propriety of introducing the subject into his negotiations respecting Oregon, but we have no hope of his doing so; neither do we see any necessity for it. England has already passed a reciprocal bill, and nothing remains for us, but to respond to it by passing another, granting the privileges to English authors which England upon that condition has granted to ours.

WILLIAM FREEMAN.

We take the following passage from a sermon—published in the Tribune—by the Rev. Henry F. Harrington, the Unitarian clergyman, at Albany. The subject of the sermon is the murder of the Van Nest family by William Freeman. It places in a striking light the wicked prejudice against color:

William Freeman, the murderer of the Van Nest family, was born in Auburn, in 1823, of a negro father and an Indian mother. He lived in or near Auburn until he was seventeen years of age, when he was accused of stealing a horse, and sentenced to five years' confinement in the State Prison. A few months ago he was released, and lived an uncertain life in his native town, until the period of the commission of the murder.

This is a short story, and seems at first sight to offer no peculiar points for comment. But let us bring out all the force and bearing of these few simple facts, and of others that hinge upon them. Let us follow the wretch from his cradle to his cell. He was the son of a negro. Do you apprehend the force of that? He was the son of a negro! He came into God's world among men who profess to be civilized, and Christian, and lovers of liberty, with the brand of degradation stamped on his features deep and irradicable as the hue of his complexion. He was born of outcasts, inevitably to become an outcast; for it was the will of a free, noble, intelligent, civilized, Christian people to have it so. And the exclusion, the privations, the humiliation of a despised and abject caste pressed upon him from the moment of his birth. Now I need not enlarge to thinking men and women upon the disastrous influences over character of such a condition of being, aside from the positive evils it entails. We talk of Southern slaves. Slaves! I know no slavery more crushing than that which signalizes the iron despotism of inexorable popular prejudices. We talk of Southern slaveholders. As well the slaveholder of the South, who takes the price of flesh and blood and gives a bill of sale of his human chattel, as the slaveholder of the North, who cannot sell the body for money indeed, but who fetters down the souls of his victims under the galling yoke of accursed prejudices! I can listen with far more complacency to the lordly dictation with which a Southern planter commands his gangs, than the unchristian accents of contempt and scorn which I so often hear at the North against the despised and injured negro! And what is man, or the hope of man, when you have robbed him of the dearest rights of manhood; chained him to the ground, one step higher only than the senseless beasts; stolen away all opportunities for the exercise of an honorable ambition; paralyzed the noble aspirations that characterize immortal natures, and printed ignominy, as a birthright, upon the brow!

Now let us estimate the positive evils growing out of this degradation of *caste* that have been the lot of that miserable creature from his birth. He had never the advantages of either intellectual or religious culture. He could not have enjoyed them, if he would. For there is no school for blacks in Auburn, and he could not be a pupil among white children. Oh, no! that would be inexpressible contamination! A Northern freeman is defiled in a moment when a negro is enclosed by the same walls as himself; save in the capacity of a hewer of wood and drawer of water. I have seen Southern slaveholders, ay, and their wives and daughters too, and that again and again, riding side by side on the narrow seat of a stage-coach, with the field hands from their plantations, without the slightest apparent outrage upon their sensibilities. But Northern lovers of liberty cannot ride in a railroad car, twenty feet in length, if perchance a poor negro be sheltering himself in a distant corner. Thus this abused and injured being grew up in the most lamentable ignorance. Nor were his religious privileges any better. For this distinction of caste is carried into the houses of God. It veils the altar as with a funeral pall, and pollutes the Holy of Holies. He might have worshipped, perchance, among the disciples of the lowly Jesus, if he would be careful to hide himself away in some remote and dusty nook, where his dark skin would not be too conspicuous between the sun and their nobility. But can we expect men to make use of such privileges? No—not for a moment. Thus was he oppressed, stultified, brutalized, through the years of his infancy and youth. And when a boy, a mere boy, he is accused of crime, and sentenced to a long term of confinement in the State Prison. This criminal charge constituted his diploma; the credentials that he had been an apt scholar in the seminary in which society had been supervising his education, and he was then passed over, with all the honors, to the State's charge! Yes, to the State's charge! And now we have to see what the State did for him, through five long, precious years; years when his mind might have been cultivated; his sensibilities quickened; his heart softened; and a ray of light from Heaven made to beam across the gloomy track of his destiny!

From the Child's Friend.

THE SLAVE POET.

The following poem was written by a negro slave, and is taken from a collection of his poems, first published in Raleigh, North Carolina, in 1829, by Gales & Son, and afterwards republished in Philadelphia, in 1837. In a preface to the first edition it is stated that these poems were composed by a slave by the name of George, the *property* of a Mr. James Horton, of Chatham county, North Carolina; that many of them had appeared in the Raleigh Register, and that some had found their way into the Boston papers. It further states that the little book was published for the purpose of collecting money enough from it to emancipate George, upon the condition that he should go to Liberia, that these were the only terms upon which his friends made this effort in his behalf; it also says he desired to go.

The account states that George could read, and was learning to write; that all his pieces were written down by others, that he read at night, and at the usual intervals from labor allowed to slaves, that he was most fond of poetry, that (in the words of the writer) "he had ever been a faithful, honest, and industrious slave;" that his heart had felt deeply and sensitively, in this lowest possible condition of human nature, would easily be believed, and was impressively confirmed by one of his stanzas:

"Come melting pity from afar,
And break this vast enormous bar
Between a wretch and thee;
Purchase a few short days of time,
And bid a vassal soar sublime
On wings of liberty."

In the preface to the second edition we learn that poor George is still a slave, of the same master, that they did not succeed in getting money enough to purchase him and *banish* him to Liberia. Although he was "good, and faithful, and industrious," although it was acknowledged his situation was the "lowest possible condition of human nature, and that his heart felt it deeply and sensitively," yet still he was kept a slave; he was at the first publication of his little book, thirty-two years old; he is now forty-eight, if he is living. What must his tender poetic heart have endured through these long weary years of bondage. Who can bear to think of his sufferings? Many hearts not long since, on the first of August, sent up a song of thanksgiving to the God of mercy for the freedom of the British West India slaves, and uttered most fervent prayers that the day may yet come when a shout of joy may go forth and sound through all our land for the liberation of the American slaves—when, without uttering a falsehood, we may say, "Go and see the world America is free?" Children as well as grown people should think of these things.

THE SLAVE'S COMPLAINT.

BY AN AMERICAN SLAVE.

Am I sadly cast aside
On misfortune's rugged tide?
Will the world my pains deride
Forever?

Must I dwell in Slavery's night
And all pleasure take its flight
Far beyond my feeble sight
Forever?

Worst of all, must hope grow dim
And withhold her cheering beam?
Rather let me sleep and dream
Forever?

Something still my heart surveys
Groping through this dreary maze;
Is it hope? then burn and blaze
Forever?

Leave me not a wretch confined,
Altogether lame and blind,
Unto gross despair consigned
Forever?

Heaven! in whom can I confide?
Canst thou not for all provide?
Condescend to be my guide
Forever.

And when this transient life shall end,
Oh may some kind eternal friend
Bid me from servitude ascend
Forever.

From the Calendar.

A REMINISCENCE OF COWPER.

MR. EDITOR—I find announced in the London "Surplice," under the ordinary obituary head, the death of *Anne*, relict of the Rev. *Thomas Bodham*, M. A.; which took place at Mattishall, in Norfolk, on the 3d of January, in this year, the venerable lady being ninety-eight years of age.

As an admirer of the writings of Cowper, I was particularly struck with this announcement; the last, I imagine, which will remind us of that poet's contemporery kindred. It is to this lady that the world owes the beautiful lines of Cowper on receiving his mother's picture; the gift of Mrs. Bodham. She was the poet's cousin, and to judge by his letters and lines, he had been fond of her in her childhood; for *on the present of a purse*, he writes her—

"My gentle Anne, whom heretofore,
When I was young, and thou no more
Than plaything for a nurse,
I danced and fondled on my knee,
A kitten both in size and glee,
I thank thee for my purse."

Mrs. Bodham was a "kitten" in 1750! He seems to have lost sight of her, after this, for many years; for it was when she must have been forty-two years of age, that she sent him his mother's picture "out of Norfolk." In thanking her for it, he writes a letter (addressing her by her baby nickname of "Rose") which begins in the following playful, and now *singularly striking* words:

"My dearest Rose—whom I thought withered and fallen from the stock, *but whom I find still alive*, nothing could give me greater pleasure than to know it, and to learn it from yourself.

This "Rose" has hung on its stock fifty-six years longer; and now has dropped away, having survived the poet for all but ten years of the time.

Cowper's writings deserve much praise, as showing a yearning after that reformation in the Church of England, which has since his days taken place. True, his own piety was misdirected, but that was "culpa temporum, non ejus." Both he and Mrs. Bodham, however, derive another interest, with Churchmen of the old school, from their common descent from one of Walton's worthies, the learned Dr. Donne, Dean of St. Paul's, in the days of King James the First.

Perhaps these facts may strike you as interesting.

INFLUENCE OF VEGETABLE DIET ON LONGEVITY.

It is said that in no other part of the world (in proportion to the population) are there more evidences of extreme longevity than among the Norwegian peasantry, who scarcely ever taste animal food. In the severe climate of Russia, also, where the inhabitants live on a coarse vegetable diet, there are a great many instances of advanced age. The late returns of the Greek Church population of the Russian empire give (in the table of the deaths of the male sex) more than one thousand above a hundred years of age; many between one hundred and a hundred and forty; and four between one hundred and forty and one hundred and fifty. It is stated that, whatever age the Mexican Indians live, they never become gray-haired. They are represented as peaceable cultivators of the soil; subsisting constantly on vegetable food; often attaining a hundred years of age, yet still green and vigorous. Of the South American Indians, Ulloa says:—"I myself have known several who, at the age of a hundred, were still very robust and active, which unquestionably must in some measure be attributed to the perfect sameness and simplicity of their food." Both the Peruvian Indians and Creoles are remarkably long-lived, and retain their faculties to a very advanced age. Slaves in the West Indies are recorded from a hundred and thirty to a hundred and fifty years of age.—*Smith's Fruits and Farinacea.*

THE HUMAN BODY.

The architect will, upon examination, find that the splendid arches, his strongly built pillars, are merely copies, and rude ones too, of certain parts in our osseous system! The musician has only to study the arrangement of the human apparatus of voice, and he cannot fail to perceive an original model of every stringed or wind instrument with which he is acquainted. The mariner may proudly regard his last invented pulleys, his most improved rigging-tackle; but what are these but imitations of the tendons of the human body? The optician may invent his instruments ever so scientifically, and grind his lenses ever so nicely, but he will fail in attaining the same perfection, either in neatness or transparency, as is presented by the parts which enter into the composition of the eye. Lastly, the mechanician owes his knowledge of valves and pumps, to the contrivances contained in our circulation; and the watchmaker constructs his *barrel-chain*, having for his model the backbone of the serpent. I trust to have the pleasure of demonstrating these truths to you, and of convincing you that many of the so-called *original designs* of man, are but barbarous copies of designs which emanate from the master hand of the Almighty.—*Dr. Ashenheim.*

PHILADELPHIA ANTI-SLAVERY OFFICE.
No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New York; i. e. $2,00 a year if paid in advance; 2,50 if not paid within six months.

$10.